

# The Pauline Epistles









# The Pauline Epistles.

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# The Pauline Epistles

CONTAINED IN

MS. Parker 32

CORPUS CHRISTI COLLEGE, CAMBRIDGE

EDITED BY

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## PREFACE

Two points should be noted with regard to the Introduction : in the section devoted to the language of the English translation only words of English and Scandinavian origin are dealt with, and, moreover, space is only given to evidence of dialect; secondly, the list of words at the end is not a complete glossary. Its sole purpose is to explain rare words and those that by their form or spelling would not be readily understood by readers acquainted only with modern English.

The text and the introduction which preceded it were approved as a thesis for the degree of M.A. in the University of London in December, 1914.

I wish to express here my most sincere thanks to the Master and Fellows of Corpus Christi College, Cambridge, for their kind permission to transcribe the Manuscript; and to the Librarian, Mr. G. Butler, and the former Librarian, Mr. C. Moule, for the ready assistance which they gave me. I also wish to thank Miss A. C. Paues of Newnham College, and Miss K. S. Block and Miss H. M. R. Murray of the Royal Holloway College, for their warm interest in my work and for much kind criticism and help in the course of it.

M. J. POWELL.

*Royal Holloway College.  
1915.*



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## INTRODUCTION

### SECTION I. *The Manuscript.*

THE MS. Parker 32 (old numberings T. J. 241, and P. 6) in the Library of Corpus Christi College, Cambridge, consists of 208 folios of vellum,  $13\frac{1}{10}$  inches by  $9\frac{4}{5}$  inches. It is written in double columns of 42 to 56 lines. There are two blank folios at the beginning, and six at the end (not included in the numbering). The margins have been cut, as is proved by mutilated drawings, initia letters, and marginal notes. The upper margin is from  $\frac{5}{10}$  to  $\frac{9}{10}$  of an inch wide; the outside margin from  $1\frac{3}{10}$  to 2 inches wide; the lower margin from  $1\frac{2}{5}$  inches to 2 inches wide; the space between the columns is usually half an inch. The inside margin is about 1 or  $1\frac{1}{5}$  inches wide, but has been taken up in the binding.

The MS. contains :—

- (1) *fol. 1, a. A Gloss and Commentary upon St. Mark's Gospel,* in English, with the Latin Vulgate text given as well. The plan is to give a passage of the Latin text, then to translate it into English, and lastly to add a Commentary on the passage. It begins with a prologue: “Seynte Marke ewangeliste þe chosene of god,” etc.; the text begins: “Inicium ewangelij iesu christi filij dei,” etc.; the translation begins: “þe bigynnynge of þe gospel of iesu crist god son,” etc.; the commentary begins: “Matthew seys þe gospel of þe son of dauid,” etc. At the top is a sketch of a lion in black and red, partly cut off.

*fol. 8, b.* In the left margin is written : *beati qui audiunt verbum dei et custodiunt illud,*" and below " *Nicolas Lenakars scripsit,*" in a hand of the 15th century (Dr. M. James).<sup>1</sup>

*fol. 54, a.* At the heading of Chap. XVI there is drawn in the left margin a sketch in black and red of Christ with the banner of the Resurrection stepping out of the tomb; beneath is written in red : " *Here is expownyng of þe gospel on Asturday.*"

*fol. 56, a.* A sketch in red and black of the Ascension, the eleven apostles and the Virgin in the centre; above is written : " *Here is þo expownyng of þe gospel of þe Ascencioñ of howre lord iesu crist.*"

*fol. 56, b.* " *Here endis þe glosē of marke þee ewangelist in Englische tunge Thankyde be God Amen.*" Below is a sketch in black and red of Christ enthroned.

Throughout this Commentary on St. Mark are marginal references to Bede, Jerome, and Augustine, names only, underlined in red, or surrounded by a red line.

(2) *fol. 57, a. A gloss and commentary upon St. Luke's Gospel,* similar to that upon St. Mark.

The Prologue begins : " *þof it be wryten þat dyners has wryten þo gospelys,*" etc. The text begins : " *Fuit in diebus herodis regis,*" etc., and the translation begins : *þer was in þo dayes of herode kynge,*" etc.

The initial *p-* in red, gold, and black, extends down the left margin the whole length of the page. Below is a sketch in black and red of a winged ox, with the inscription : " *Here is þo bigynnyng of Seynt Lucus Gospelus expownyng.*"

*fol. 59, a.* Sketch in the lower margin in red, black, and gold, of the Annunciation, with the rubric : " *Here is þe expownyng of þe gospel of þe Anunciacioun of howre laydi.*"

<sup>1</sup> *A Descriptive Catalogue of the Manuscripts in the Library of Corpus Christi College, Cambridge, Part I.* p. 64.

*fol.* 60, *b.* Sketch in the left margin in black and red of the Visitation, partly cut away, with the rubric, “[Her] is þe metyng [of M]ari *and* of Elisa[beth].”

*fol.* 63, *b.* Sketch of an angel in the lower margin, showing upper part of body only, with the inscription: “Gloria in excelsis.” Beside it is a sketch in red and black of “Twey scheperdus” and two sheep, with the inscription: “Here is þe expownyng of þe gospel of howre laydi on Mydwyntur day.”

*fol.* 64, *a.* Sketch in red and black of the Nativity, in the lower margin.

*fol.* 64, *b.* Sketch of the Presentation, in lower margin, red and black. The names “Jesus” and “Symeon” are given, and there is a rubric: “Here is þe expownyng of þe gospel on kondulmas day.”

*fol.* 78, *b.* Bust of Christ in black and red in the left margin.

*fol.* 85, *b.* Sketch in the lower margin in black and red of Mary Magdalene holding a casket, with the inscription: “Here is þo expownyng of þe gospel of Mari Mawdelene.” Partly cut away.

*fol.* 102, *b.* In the left margin in black and red, a sketch of the Assumption, the Virgin in a vesica carried by four angels, with the inscription: “Here is þo expownyng of þe gospel of þo asumpciown of howre laydi.”

*fol.* 104, *b.* On the upper margin, in red: “Fro men be þo power of þe fend *and* not of god.”

*fol.* 106, *a.* In the left margin sketch of the Virgin and Child with the rubric: “Here is þo expownyng of howre laydi gospel red èche day of hyr.”

*fol.* 107, *b.* In lower margin in black: “*and* neuerþeles þey dwelle in contynuance of þeyre synns.”

*fol.* 154, *b.* The end of the Commentary upon St. Luke.

At the end of the text is written in red: “Amen god be worshipped and for þo luf of god pray for þoo drawer *and* alsso for þo wryter.” The rest of the page is left blank.

These Commentaries upon the Gospels of St. Mark and St. Luke, together with another upon the Gospel of St. Matthew, form a group mentioned by Forshall and Madden in their preface.<sup>1</sup> The Commentary upon St. Matthew is found in two MSS., Univ. Lib. Camb. II. 2. 12, and Brit. Mus. Egerton 842, that upon St. Mark and St. Luke in MS. Parker 32, CCCC.<sup>2</sup> According to Forshall and Madden, these Commentaries are written in the Northern Dialect of the middle of the fourteenth century by an unknown author, not Wyclif. They are different in character from the translation of the Pauline Epistles which follows in MS. Parker 32, having prologues and a Commentary compiled chiefly from the writings of Origen, Augustine, Jerome, Hilary, Ambrose, Isidore, Gregory, Maximus, Rufus, Leo, and Bede.<sup>3</sup> As in MS. Parker 32, the handwriting changes at the beginning of the translation of the Pauline Epistles,<sup>4</sup> it would seem probable that the two parts of the MS. had originally no connection, and were merely bound together at a comparatively late date. The occurrence of the name *Nicolas Lenakars* in both parts of the MS., once on fol. 8, b,<sup>5</sup> and once on fol. 166, b,<sup>6</sup> does not disprove this. The name was probably copied on fol. 166, b, from fol. 8, b, and all that can be assumed from it is that the two parts of the MS. were bound in one cover some time before the late fifteenth or early sixteenth century when the scribble on fol. 166, b, was made.

Against the theory that the two parts of the MS. were originally separate it must be mentioned that the character of the illuminations remains the same throughout until fol. 203, a,<sup>7</sup> that the quality of the vellum, and the arrangement and size of the columns, are unchanged. The question therefore cannot be definitely decided.

(3) *The Pauline Epistles*, Latin Vulgate text with an English translation and a few short glosses and alternative renderings. The length of the alternating passagés in Latin and English

<sup>1</sup> *Wycl. Bible*, Preface, § 18, p. ix.

<sup>2</sup> *Ib.*, p. x. note h.

<sup>3</sup> *Ib.*, p. x. note i.

<sup>4</sup> See *infra*, p. xiv.

<sup>5</sup> See p. x.

<sup>6</sup> See p. xiii.

<sup>7</sup> See pp. xv.-xvi.

varies considerably, from part of a verse to a whole chapter, the passages becoming gradually longer towards the end of the work.<sup>1</sup> The Latin Epistle to the Laodiceans is included but not translated.<sup>2</sup>

*fol.* 155, *a.* The Epistle to the Romans, beginning :—“ Paulus seruus iesu christi,” etc., and the translation beginning : “ Poule seruaunt of iesu crist,” etc. In the upper margin has been some decoration, which has been almost entirely cut away.

*fol.* 165, *b.* The First Epistle to the Corinthians.

*fol.* 166, *b.* In the left margin is scribbled : “ Nicolas Lenakars ” and six other illegible words, in a later and much smaller hand than that on *fol.* 8, *b.*

*fol.* 167, *a.* In the lower margin are scribbled three illegible words.

*fol.* 169, *b.* Sketch of a woman’s head in red, in left margin.

*fol.* 171, *b.* Sketch in red of a chalice, surrounded by a red line, in the left margin.

*fol.* 172, *a.* Sketch in red and black in the right margin of a chalice and host, surrounded by a pattern.

*fol.* 174, *a.* Sketch of a woman’s head in the right margin.

*fol.* 176, *a.* The Second Epistle to the Corinthians.

*fol.* 177, *b.* A hand and forearm sketched in red in the lower margin.

*fol.* 178, *b.* Sketch of a *pokoc* in red and black.

*fol.* 182, *b.* The Epistle to the Galatians.

*fol.* 185, *b.* The Epistle to the Ephesians.

*fol.* 188, *a.* Busts of a man and a woman in red surrounded by a black line, in right margin.

*fol.* 188, *b.* The Epistle to the Philippians.

*fol.* 191, *a.* The Epistle to the Colossians.

*fol.* 193, *a.* The Latin Epistle to the Laodiceans, with a blank space left for the translation, in which is scribbled : *Henry Walker owithe* ; below : *Henrye . . . Henry Walker owyth*

<sup>1</sup> See *Section VI.*

<sup>2</sup> See *Section IV.*

*thys book God mak hym a good man amen.* Below are the letters: *a, b, c, d, e, þ, f.* A late hand.

The First Epistle to the Thessalonians.

*fol. 195, a.* The Second Epistle to the Thessalonians.

*fol. 196, a.* The First Epistle to Timothy.

*fol. 196, b.* Bust of a woman sketched in the right margin.

*fol. 197, a.* Two Busts sketched in the left margin, and an episcopal staff.

*fol. 198, b.* The Second Epistle to Timothy.

*fol. 200, b.* The Epistle to Titus. In the left margin a sketch of the bust of a bishop, in black and red.

*fol. 201, a.* The Epistle to Philemon.

*fol. 202, b.* The Epistle to the Hebrews.

*fol. 208, b.* The end of the Epistle to the Hebrews.

The handwriting throughout is of the fifteenth century<sup>1</sup>; according to Dr. Montague James the Commentaries on St. Mark and St. Luke are in one or two hands, and the Pauline Epistles in another hand.

In a few places the scribe has written the name *Ambrose*, and once the name *Augustine*, in the margin opposite a gloss, as though to indicate the source of the gloss, or to suggest another explanation of a difficult passage.<sup>2</sup>

Throughout the MS. another and later hand has scribbled the letter *a* frequently, and the letter *c* occasionally, in the margins; these letters probably mark off the beginning and end of the lessons read in Church.

The initial letters are roughly drawn in red and black; occa-

<sup>1</sup> Dr. Montague James: *The Sources of Archbishop Parker's Collection of MSS. at Corpus Christi College, Cambridge*, p. 20 (Cambridge Antiquarian Society, No. XXXII. 1899), but the same authority assigns the handwriting of this MS. to the fourteenth century in his *Descriptive Catalogue of the Manuscripts in the Library of Corpus Christi College, Cambridge*, Part I. p. 64.

<sup>2</sup> See Section V. 3 h.

sionally some gold is used, and the last nine initials in the Epistle to the Hebrews are in red and purple.

Paragraph marks in red are placed between the Latin and English sections, except at the beginning of chapters in the Latin text; they are also placed at the beginning of many sentences. Capital letters in the text, other than at the beginning of a chapter in Latin, are often in red and black.

Throughout the Commentary on St. Mark, the name *Mark* is usually written in red at the top of each page, but in the Commentary on St. Luke the name *Luke* is only very rarely written, in small black letters. Throughout the Pauline Epistles the Latin title of the Epistle is usually written in the upper margin, the syllables being made to extend right across the two pages when the MS. is open. The letters are in black and red, and each syllable is surrounded by a red line. Towards the end, however, it is more usual for the whole name to be written on each page in red and black, often surrounded by a red line.

In the Pauline Epistles the first and last line, or the first two and the last two lines, of the Latin passages are underlined in red, the intermediate lines being underlined in black. This system is abandoned after the end of fol. 178, b (2 Cor. vi. 4), and thenceforward the Latin text is not underlined in the MS.<sup>1</sup>

In the English text only alternative readings, explanatory glosses, and words inserted for the sake of lucidity, are underlined, in black.

In the two Commentaries, only the English translation of the Gospel text is underlined, in black.

In the Pauline Epistles the numbering of the chapters is given in the margin, the numbers generally being written once in red and once in black and both surrounded by a line. On and after fol. 203, a, however, the numbering is merely written once, in black with a red line drawn through, and no surrounding line.

As changes in the numbering of chapters, the colour of the

<sup>1</sup> Except that the first and last lines of the Latin passages on and after fol. 203, a (Heb. v.) are underlined in red.

initials, and the method of underlining all coincide at the beginning of fol. 203, a, it would seem probable that a new illuminator finished off the MS.; the handwriting and the character of the translation remain the same.

In this edition the Latin passages and the glosses to the English version which are underlined in the MS. are printed in italics, with the expanded contractions in Roman type; the English text is printed in Roman type with the contractions in italics. The numbering of chapters and verses is that of the Vulgate, but occasionally the order of words in the English version prevents exact correspondence. The numbering of chapters in the MS. is not always quite in agreement with the Vulgate. All variations from the MS. are recorded in the footnotes, except that the frequent miswriting of *p* for *y*, and *y* for *p*, is corrected without comment. In the MS. two marks of punctuation are used, viz. the full stop and the inverted semi-colon; these are reproduced exactly in this edition, except that the usual semi-colon is used instead of the latter.

## SECTION II. *The Provenance of the MS.*

*MS. Parker 32* forms part of the great Collection of MSS. bequeathed to Corpus Christi College, Cambridge, by Archbishop Parker in the sixteenth century. The most interesting piece of evidence as to its history before it came into Parker's possession is afforded by a letter preserved in the same collection, and numbered 302 (p. 831) in *MS. 114, B.* The letter runs:—

My moste humble dutie consydered towarde youre Grace: it maye please youre Honoure to vnderstande, that as it greatly delyghted me to heare of youre Graces prosperous retурne into thys contrye, whyche (I doubt not) shalle be greatly bothe vnto the glorię of god and vnto the profyt of his people, so lykwyse it not a lytle greued me, that hytherto thorowe certeyne infirmities and diseases, wherwythe I haue bene troubled more than thys halfe yeare at certeyne tymes, vnto the greate loss of my tyme and hyndrauns of my studies, I coulde not attende vpon youre Grace

accordyng to my dutie. But to declare in the mean season my seruiseable and faythefulle hearte towarde yourre Honoure, I send vnto youre Grace an olde monument worthy to be preserved and embrased for the antiquities sake, namely an exposition vpon the Gospelles of S. Mareke, and of S. Luke, wythe alle the Epistles of S. Paule bothe in Latin and Englyshe: wher-vnto my wyffe youre Graces daly Oratrix hathe added hyr poore present, that is a couple of fatte capons, and syx chlykyns, bothe of vs moste entierly wyshyng from God vnto yowre Grace, continualle healt he and prosperous felicitee, wythe dayly encrease of honowre. From yowre Graces Metropolitacalle churche at Cantorburye this present Wednysdaye.

Yowre Graces moste humble

Tho. Becon.

This letter can scarcely refer to any other MS. than Parker 32, which corresponds exactly to this description. The letter is not included in the volume of Parker's *Correspondence* published by the Parker Society,<sup>1</sup> but it is printed, with modernised spelling, in the biographical notice of Becon by John Ayre prefixed to the Parker Society's edition of Becon's *Early Works*,<sup>2</sup> apparently to show the friendly relations subsisting between Becon and the Archbishop.

The letter is undated, except for "this present Wednysdaye," but its date can be limited to within a few years.

As Parker is addressed in it as *youre Grace* it must have been written during his archiepiscopate, *i.e.* between 1559, when he was consecrated, and 1575, when he died. But the date can be limited more closely than this, for the letter is dated from Canterbury by Thomas Becon. This Thomas Becon was a well-known divine, preacher, and author, at that time. He was born in 1511/12 in East Anglia, and educated at Cambridge, where he probably imbibed the strong opinions in favour of the Reformation which caused his later career to be full of vicissitudes. In 1542/3 he was made to recant his doctrine, and burn his books at Paul's Cross, but at the accession of Edward VI he was made rector of St. Stephen's, Walbrook, chaplain to Archbishop

<sup>1</sup> *The Correspondence of Matthew Parker, D.D., 1535-1575*, edited by J. Bruce and T. T. Perowne for the Parker Society, Cambridge, 1853.

<sup>2</sup> *The Early Works of Thomas Becon*, edited by the Rev. John Ayre for the Parker Society, Cambridge, 1843.

Cranmer and to the Protector Somerset, and one of the Six Preachers of Canterbury Cathedral. During Mary's reign he was imprisoned for a while in the Tower, and then spent some years in exile, but on Elizabeth's accession he returned to England, was reinstated in his former offices, and presented with some new benefices. From the year 1564 onwards his works are dated from Canterbury, where he chiefly lived during the last years of his life, until his death in 1567.<sup>1</sup> He was the author of a number of religious works,<sup>2</sup> the best known of which was *A new Postil, conteyning most godly and learned sermons vpon all the Sonday Gospelles* (London 1567).

Thus the date of the letter to Parker may be limited to the period 1559–1567. Moreover, the letter refers to Parker's "prosperous returne into thys contrye." As it does not appear from the accounts of Parker's life<sup>3</sup> that he was ever out of England between 1559 and 1567, "thys contrye" must mean the county of Kent or the neighbourhood of Canterbury. Between his consecration at Lambeth in 1559 and Beecon's death in 1567, Parker made several visits to Canterbury and to his diocese. His first metropolitical visitation took place in September, 1560, according to his biographer, John Strype,<sup>4</sup> but this can scarcely have been the occasion, since Beecon speaks of Parker's "returne." Other visits mentioned by Strype took place at Midsummer, 1563,<sup>5</sup> and in May 1565.<sup>6</sup> During the latter visitation the Archbishop gave three great feasts: one, at Whitsuntide, lasted for three days, Whitsunday, Monday, and Tuesday; the second was on Trinity Sunday, and the third on July 23, "in assize time." The gift of capons and chickens may possibly be connected with these feasts, and in any case one of these

<sup>1</sup> John Ayre, *Early Works*, p. xiii. (where another conjectural date, 1570, is also mentioned). *Dictionary of National Biography*, sub. nom. Beecon, Thomas.

<sup>2</sup> See *Brit. Mus. Catalogue of Printed Books*, sub. nom. Beecon, Thomas.

<sup>3</sup> John Strype, *The Life and Acts of Matthew Parker*, Oxford, 1821. *Dict. Nat. Biog.*, sub. nom. Parker, Matthew.

<sup>4</sup> Strype, Book II. chap. 2.

<sup>5</sup> *Ib.*, Book II. chap. 13.

<sup>6</sup> *Ib.*, Book III. chap. 2.

two visits was probably the occasion of Becon's letter and manuscript gift.

The next step would be to trace the manner in which the MS. came into Becon's possession, but there is no evidence on this matter. Parker was well known to be a collector of MSS., and in letters he requests his bishops and clergy to send him MSS. which they may find in Cathedral or Parochial Libraries. For instance, when the Bishop of Salisbury was in London, in 1568, Parker "took that opportunity to pray him to search narrowly the library of his Cathedral . . . and as he went his visitation . . . to make diligent inquiry for such ancient books"; accordingly the Bishop sent "one book written in the Saxon tongue . . . of a reasonable bigness."<sup>1</sup>

There is no evidence that Becon obtained MS. Parker 32 from the Cathedral Library at Canterbury; on the contrary it seems to have been, at any rate for part of its existence, in private hands. One of these owners was named Henry Walker, for he has scribbled his name in a blank space on fol. 193, a, and the phrase: "Henry Walker owyth thys book."<sup>2</sup> The handwriting is a late one of the fifteenth century.

Another owner was probably the Nicolas Lenakars who wrote his name in a large clear hand of the fifteenth century on fol. 8, b.<sup>2</sup> An attempt has been made to trace this Nicholas Lenakars, but though the name Lenakers, Lynacur, or Lynacre, is fairly common in Derbyshire, Staffordshire, and Kent in the fourteenth, fifteenth, and sixteenth centuries, no Nicholas of the name has been found before the latter part of the sixteenth century.

The following five occurrences of the name have been noted:—

(i) *Nicholas Lynacers* was Vicar of Chebsey in Staffordshire in the sixteenth century, and died before July 25, 1571, when letters of Administration were granted to William Mosse and John Mote for use of Alice, John, and Thomas Lynacers, fil. min.<sup>3</sup> No papers relating to this are extant. The Parish

<sup>1</sup> Strype, Book III. chap. 19.

<sup>2</sup> See *Section I.*

<sup>3</sup> *Lichfield Registry*, Chebsey, fol. 145.

Registers of Chebsey before the year 1712 are lost, so that no further information from that quarter is obtainable.

It is impossible that this should be the man whose name is written in the MS., because of the early date of the handwriting.

(ii) There was a well-defined family of *Lynacur*, of Brampton and Linacre in Derbyshire; the conjectural pedigree of this family is given by Yeatman<sup>1</sup> from Hugo de Linacre, who died before 1223, to James, who married Agnes Bagshaw at the end of the sixteenth century; but the name *Nicholas* does not occur in it. The pedigree of the same family is also given, with variations in Jowitt's *Reliquary*, IX. 29, in Vincent's *Derbyshire Pedigrees*, and in *Harl. Soc.* XXXIX. p. 837. The last continues the pedigree for four generations more, from a brother of the James Linacre of Linacre mentioned above. The family appears to have become extinct in the seventeenth century.

(iii) The will of *Thomas Lynacre*, Doctor of Physic, was proved in 1525,<sup>2</sup> but it does not give the names of any of his ancestors, only of his brothers and sisters, and none of the former was named *Nicholas*.

(iv) There is a family of *Linacre* of Chorley, Staffordshire, whose pedigree during part of the sixteenth and seventeenth centuries is given in *Harl. Soc.* LXIII. p. 157, and *Will. Salt Soc.* V. p. 203. This family was certainly connected with the Linacres of Linacre, for this note occurs in MS. *Harl.* 1439<sup>3</sup> :—

“ This Thomas Linacre of Chorley, in the county of Staff., was descended from Linacre of Linacre in Derbshire as appeareth by divers evidences and wrightings shewed unto me Ri. St. George, Norroy Kinge of Armes, at Litchfield, in my visitation of Staffordshire, a° 1614.”

Nicholas Lynacers, Vicar of Chebsey in the same county, may also have been a connection of the Linacres of Chorley.

(v) Lastly, in the Chamberlain's Accounts of the City of

<sup>1</sup> Yeatman, Sitwell, and Foljambe: *Feudal History of the County of Derby*, p. 26.

<sup>2</sup> MS. *Bodfield* 36, Somerset House.

<sup>3</sup> Quoted in *Will. Salt Soc.*, V. p. 203, note.

Canterbury<sup>1</sup> there are entries of Freemen of the same name, notably of *Robert Lyneaker*, yeoman, who married Joan, daughter of John Fowle, in 1549.

Since the English Version of the epistles contained in the MS. Parker 32 is certainly of Northern origin, judging from the forms of the language,<sup>2</sup> and since it was in the possession of Thomas Becon in Kent in the sixteenth century, it was thought possible that the migration of this translation from the North Midlands to Canterbury might have been explained by some connection with the Lynacre family. But there is no evidence to connect the Lynacres of Derbyshire and Staffordshire with those of Kent, or with Thomas Lynacre the Doctor of Physic, who possessed lands in Kent; nor has the identity of the Nicholas Lenakars who wrote his name in the MS. been discovered. Becon was in Derbyshire soon after his recantation in 1542/3, and from there he went to Staffordshire, where he remained for more than a year.<sup>3</sup> It may have been at this time that he obtained the MS. from a representative of one of the Lynacre families (i), (ii), or (iv) mentioned above.

### SECTION III. *Knowledge of the Manuscript.*

Knowledge of the existence of the early English translation of parts of the New Testament contained in MS. Parker 32 seems first to be found among historians of the English Bible in the first half of the eighteenth century. In 1731 the *New Testament translated by John Wyclif* was edited by John Lewis, with an introductory account of the several early English translations of the Bible. This Introduction was afterwards republished as a separate work<sup>4</sup> in 1739 and 1818, and in all three there is the same mention of the MS. Parker 32.

<sup>1</sup> See J. M. Cowper: *The Roll of the Freemen of Canterbury, 1392-1800* (1903).

<sup>2</sup> See *Section VIII.*

<sup>3</sup> *Dict. Nat. Biog.*, sub. nom. Becon, Thomas.

<sup>4</sup> Under the title: *History of the Translations of the Holy Bible into English.*

In the course of his account,<sup>1</sup> Lewis remarks :—

“ In the MS. Library of Bennet College [*i. e.* Corpus Christi College] in Cambridge is a gloss (P. VI.) in the English spoken after the Conquest, on the following Books of the New Testament, viz. the Gospels of St. Mark and St. Luke, and the Epistles to the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus, Philemon, and Hebrews, among which is inserted, betwixt the Epistles to the Colossians and Thessalonians, the Apocryphal Epistle to the Laodiceans. Of this translation I hope it will not be reckoned impertinent to subjoin the following specimen sent me by Dr. Waterland :—

“ Mark i. 7. And He prechydye sayande, a stalworther thane I schal come eftar me, of whom I am not worthi downfallande, or knelande, to louse the thwonge of his Chawcers.

“ Mark vi. 22. When the Doghtyr of that Herodias was in comyn and had tombylde and pleside to Herowde, and also to the sittande at mete, the kyng says to the wenehe.

“ Mark xii. 1. A man made a vynere, and he made aboute a hegge, and grofe a lake and byggede a tower.

“ Mark xii. 38. Bese ware of the scrybes whylke will go in stolis and be haylsede in the market and for to sit in synagogis in the fyrste chayers.

“ Luke ii. 7. And layde hym in a cratche : for to hym was no place in the dyversory.

“ As for the Gloss or Comment that accompanies this version, it is very like that of Hampole’s on the Psalter. In it are no Reflections on the Friars and Popish Prelates, as is usual in Dr. Wiclit’s writings, only the gloss is much more in the allegorical mystical way than in the literal one. These translations seem to have been made some time before the flourishing of the famous Dr. Wiclit. . . . They seem not to have been published, but made only for the translator’s own use.”

Lewis, who apparently never saw the MS. himself, does not perceive that it contains two different works,<sup>2</sup> namely (1) the Gospels of St. Mark and St. Luke in Latin, with translation and commentary, and (2) the Pauline Epistles with translation and no commentary, the alternative renderings and occasional explanations not being worthy of that name. It is true that there are no reflections in either part on “ the Friars and Popish Prelates,” but the remark that “ the gloss . . . is very like Hampole’s on the Psalter ” is only applicable to that on the two gospels; this may be said to resemble Hampole’s in that it is not original,

<sup>1</sup> *e.g.* 2nd ed., 1739, pp. 16–17.

<sup>2</sup> See *Section I.*

being founded on the writings of the Fathers as Hampole's is on Peter Lombard's commentary for the most part,<sup>1</sup> and that its plan is to give first the Latin text, then the English translation, and lastly the Commentary. The Pauline Epistles and their translation differ from Hampole's work in containing no commentary, and in admitting alternative readings and a few explanations into the text. The opinion that the gloss is more allegorical and mystical than literal applies to the commentary on the two Gospels, not to the few explanations and additions to be found in the text of the Pauline Epistles.

Lewis' information was supplied to him by his friend Dr. Waterland, Master of Magdalene College, Cambridge, who had seen the MS. and transcribed from it the specimens printed by Lewis. Waterland says in a letter to Lewis, dated July 13, 1729<sup>2</sup> :—

“ I just dipped into one [Testament] at Bene't, or part of one, (P. VI.), which is quite another version, and older than any I had before seen. Upon a transient view, I judge of the age only by the participles running in *-ande* instead of *-ing* . . . which is a mark of age above anything I have yet seen of Wickliff's, and goes up a century, perhaps higher, or half a century at least.

Obviously Dr. Waterland was misled as to the age of the version by the apparent archaism of this North-Midland inflexional ending.

In another letter<sup>3</sup> Dr. Waterland gives the more detailed description of the MS. that Lewis reproduced in his book. The idea that “ this gloss is very like that of Hampole's upon the Psalms ” was originally Waterland's, who wrote :—

“ The text is first produced in Latin, a paragraph or more at a time, then follows the same in English, and after that a short comment. And the comment is much more in the allegorical mystical way, than in the literal.”

<sup>1</sup> H. Middendorff: *Studien über Richard Rolle von Hampole*, Magdeburg, 1888.

<sup>2</sup> Dr. Daniel Waterland: *Works*, Vol. X., Letter No. XVII. p. 290 (Oxford, 1823). <sup>3</sup> *Ib.*, No. XVIII. p. 295 *f.*

He also gives the versions of the Magnificat contained in Benne't, P. VI. and in the end of Hampole's Psalter, in order that Lewis may perceive the similarity in language and translation. Besides the opinions reproduced by Lewis, Dr. Waterland states :—

“The language, I conceive, is older than Wickliffe's time, and comes nearer to Hampole's. I judge the version and comment (or gloss) to be of 1340 or 1350.”

Lewis' notice of the MS. and its contents caused it to be mentioned by a few historians of the English Bible before the appearance of the present standard edition of the Wycliffite Bible.<sup>1</sup>

In 1810 Baber, in his *Historical Account of the Saxon and English Versions of the Scriptures previous to the opening of the Fifteenth Century*,<sup>2</sup> refers to Lewis' mention of the MS. Baber had not seen the MS. himself, he does not give its number, like Lewis he confuses Commentary and Translation, and he gives a very inaccurate description of its contents. He says :—

“We have parts of the Gospels of St. Mark and St. Luke, and of the Epistles to the Romans, Corinthians, etc. These translations are for the most part accompanied with a comment.”

He then repeats the specimen verses given by Lewis, but differs from him slightly in thinking that the translators of such works made them, not for their own use, but for that of their respective congregations.

Baber was followed by Bagster<sup>3</sup> in 1841, who again refers to Lewis, and gives the same extracts from the MS. He adds :—

“From the existence of a gloss comprehending so very large a portion of the New Testament, I think it probable that the whole of this division

<sup>1</sup> Forshall and Madden : *The Holy Bible . . . in the Earliest English Versions, etc.*, 1850.

<sup>2</sup> Prefixed to his edition of *The New Testament translated . . . by John Wiclf*, London, 1810.

<sup>3</sup> *The English Hexapla*, London, 1841.

of the Scriptures was about that period thus rendered into English; this MS. may in fact be a portion of such a work."

He gives no proof in support of this view. He combines the opinions of Lewis and Baber as to the motive for the translation; he says:—

"This work was probably executed for private edification rather than for public circulation, by some priest seeking (as Mr. Baber conjectures) to instruct those over whom he is set."

He quotes Lewis' remark that the Comment resembles Hampole's, but does not consider that it is the actual work of Hampole:—

"I know of no data upon which to ascribe this work to Hampole, except that which may be supposed to be deduced from similarity of style, and this is very far from a sure criterion."

The mention of the existence of MS. Parker 32 and its contents, in the Preface to Forshall and Madden's edition of the Wycliffite Bible,<sup>1</sup> has led to some rather more scholarly notices of it since the year 1850. There it is recognised that the Gospel Commentaries which form the first part of the MS. are part of a work different from the bi-lingual version of the Pauline Epistles. The commentaries are said<sup>2</sup> to be by an unknown author, not Wyclif, who wrote in "the northern dialect in the middle of the fourteenth century." The other MSS. in which they are preserved are mentioned.<sup>3</sup> The version of the Pauline Epistles is correctly described, and in a note the English version of Rom. i. 1-10 is given. It is assigned to the latter half of the fourteenth century, so the editors evidently thought it slightly later than the Gospel Commentaries.

The next account of the MS., however, given by Dr. Stoughton in his book, *Our English Bible*,<sup>4</sup> in 1878, makes no advance.

<sup>1</sup> *Wycl. Bible*, Preface, § 23, p. xiii.

<sup>2</sup> *Ib.*, § 18, pp. ix.-x.

<sup>3</sup> *Ib.*, p. x. note h.

<sup>4</sup> John Stoughton, D.D.: *Our English Bible*, p. 47, London, 1878.

He writes :—

“ It is described in the [Nasmith] catalogue as written in the fifteenth century, but Lewis thought it belonged to an earlier period. Influenced by him, I once thought so too, and that after a personal inspection of the MS.; but now I am inclined to regard it as of later date. It has been remarked that the Comments contain no reflections on the Friars, a circumstance which contributed to raise a suspicion that the Comments were written before Wycliffe’s time; but I think it is more probable that this work belongs to the fifteenth century, and represents a version used by a circle distinct from that of Wycliffe and his followers. Lewis remarks, the work ‘seems not to have been published, but made only for the translator’s own use’—a supposition which, if correct, would strengthen my inference.”

In a note he adds :—

“ Forshall and Madden refer to the MS. . . . as containing St. Matthew. This is a mistake; the MS. seems to present a version different from the one which they describe.”

This is a very unsatisfactory account, and contains more than one unsupported assertion. For instance, Dr. Stoughton gives no reason for his change of opinion about the MSS., and it is evident that he makes no distinction between the date of the MS. itself and that of the work contained in it.

Again, he brings no evidence in support of his view that the translation belongs to the fifteenth century, and was intended for a non-Wycliffite circle. Although the complete Wycliffite versions were well known and widely read, it is, of course, conceivable that “a circle distinct from that of Wycliffe and his followers” in the fifteenth century would prefer not to use a Wycliffite translation of the Bible, and would therefore produce one of its own. But more evidence than the mere possibility of the existence of such non-Wycliffite versions in the fifteenth century is required, and an examination of the MS. shows that Dr. Stoughton’s theory as to the date and purpose of the translation is not only unsupported but untenable.

In the first place the language in which this translation is written is clearly that of the latter part of the fourteenth and not that of the fifteenth century.<sup>1</sup>

<sup>1</sup> See *Section VIII.*

Secondly, the opinion that the version was intended for use by a “circle” of readers is not borne out by the nature of the translation.<sup>1</sup>

Thirdly, the theory presupposes a definitely anti-Wycliffite bias in the translation, which might be expected to have left traces in the work, especially in the glosses and comments; but none are discernible.<sup>2</sup>

Lastly, the fact that there is only one extant copy of this translation goes against rather than in favour of this theory, though Dr. Stoughton thinks that his inference that the work was intended to be used by a circle is strengthened by Lewis' opinion that it was meant for the translator's own use. This appears illogical, but he seems to be contrasting this single copy, used by the translator himself among a small circle, with the many MSS. of the Wycliffite versions, made by several collaborators, and used by a very large number of readers all over the country.

Further, Dr. Stoughton's account is unsatisfactory because he has misunderstood Forshall and Madden's description of the MS., which is perfectly correct as far as it goes. The two distinct works contained in the MS.<sup>3</sup>—the commentaries on St. Mark and St. Luke, and the translation of the Pauline Epistles—are mentioned in two different paragraphs, it is true, but there is no mistake, and it is clearly stated that the Commentary on St. Matthew, which is associated with the other two Gospel Commentaries in some MSS.,<sup>4</sup> is not contained in MS. Parker 32.

Since 1878 several historians of the Bible in English have mentioned the existence of the versions contained in MS. Parker 32, without contributing anything to our knowledge of these early renderings, although they usually express a sense of their importance. Thus Mombert<sup>5</sup>: “The work itself is the most important in the field of English Translation down to that

<sup>1</sup> See *Sections VI* and *VII*.

<sup>2</sup> See *Section VI*.

<sup>3</sup> See *Section I*.

<sup>4</sup> See *Section VI*.

<sup>5</sup> Mombert, J. T.: *The English Versions of the Bible*, London, 1907 (new edition).

period"; and Moulton<sup>1</sup>: "Interesting and valuable monuments of learning and private zeal." Others who mention this translation of the Pauline Epistles are Edgar<sup>2</sup> and Leehler<sup>3</sup>; the latter follows the preface of the Forshall and Madden edition of the Wycliffite Bible; he sees in the fact "that the full Latin text always stands first . . . a clear proof that the work could not have been prepared for the people, but rather for the less educated class of priests."

Finally, pre-Wycliffite translations of the Bible have been investigated by Miss A. C. Paues, who mentions in passing that contained in the Parker MS. 32 in her *Fourteenth Century English Biblical Version*<sup>4</sup> (Introd. pp. xxvii. and xxviii. edn. of 1904). Miss Paues classes it with other Northern versions of parts of the New Testament<sup>5</sup> that were all probably made before the earlier Wycliffite version, and considers that it was of orthodox origin.

#### SECTION IV. *The Latin Text.*

The Latin text of the Vulgate contained in MS. Parker 32 is a fairly correct one, and is evidently based on a text of that English type which was reproduced extensively in English MSS. of the thirteenth century, but comparatively rarely in the fourteenth century. It has not been possible to find a MS. giving an exactly similar text. Throughout, the Latin words are spelt in the usual mediæval fashion; these spellings are of course retained in the text, and it has not been thought necessary to note them as text-variations. For the sake of comparison readings are given in some chapters chosen as specimens from the MS., showing how it varies from the *Codex Amiatinus*<sup>6</sup>

<sup>1</sup> Moulton, W. F. : *The History of the English Bible* (5th edition, revised and enlarged), London, 1911.

<sup>2</sup> Edgar, Andrew : *The Bibles of England*, London, 1889.

<sup>3</sup> Prof. Leehler : *John Wycliffe and his English Precursors* (translation by Prof. Lorimer, London, 1884).

<sup>4</sup> Cambridge, 1902 and 1904.

<sup>5</sup> See Section VI.

<sup>6</sup> Tischendorf, C. : *Novum Testamentum Amiatinum*, Lipsiæ, 1850.

(= A), which has been taken as a standard Vulgate text, and from the MS. Reg. I. B. XII (= W), which was chosen by Bishop Wordsworth and the Rev. H. J. White in their critical edition of the Vulgate New Testament<sup>1</sup> as a typical mediæval English Vulgate text.

*Romans I.*

	MS.	W.	A.
1	iesu christi	= MS.	christi iesu
8	uobis omnibus	omnibus uobis	= W
11	uobis gracie	= MS.	gratiae uobis
13	habeam in	= MS.	habeam et in
15	promptum	quod in me promptus sum	= MS.
"	et uobis	= MS.	et in uobis
16	in salutem	= MS.	in salute
17	in fidem	= MS.	in fide
19	veritatem dei in	= MS.	veritatem in
20	et diuinitas	= MS.	ac diuinitas
"	in immundiciam	in immundicia	in immunditiam
24	corpora eorum	corpora sua	= W
25	mendacium	= MS.	mendatio
26	nam femine	nam et feminine	= MS.
"	naturalem usum	naturalem	= MS.
27	inuicem	= MS.	in invicem
28	sicut probauerunt	sicut non probauerunt	= W.
"	illos deus	eos deus	= MS.
"	in noticia	= MS.	in notitiam
"	conueniunt	convenit	= MS.
29	homicido	homicidio	= W.
30	detractabiles	detractores	= W.
"	elatos sibi placeentes	elatos	= W.

*Romans IV.*

1	dicimus	dieemus	= W.
2	operibus	operibus legis	= MS.
3	scriptura dicit	dicit scriptura	= MS.
5	iusticiam secundum	= MS.	iusticiam
	propositum gracie dei		
8	imputauit	imputabit	= W.
9	circumeisone tantum	= MS.	circumcisione
	manet		
"	fides abrahe	abrahe fides	= W.
10	sed prepucio	sed in prepucio	= W.
12	hijs	ijs	his

<sup>1</sup> *Novum Testamentum Latine*, Oxford, 1883.

	MS.	W.	A.
12	vestigia fidei que est in prepucio	= MS.	vestigia que est in prepucio fidei
16	graciam firma	= MS.	gratiam ut firma
"	est ex fide	ex fide est	= W.
"	est pater	pater est	= MS.
17	credidisti	= MS.	credidit
"	vocat ea	= MS.	vocat
18	dictum est ei	= MS.	dictum est
"	ut fieret pater	ut pater fieret	= MS.
"	sic erit semen tuum ut nomen sicud stelle celi et sicut arena que est in litora maris	sic erit semen tuum sicut stelle celi	sic erit semen tuum
19	infirmatus est in fide nec	= MS.	infirmatus fide
"	cum fere	cum iam fere	= MS.
"	esset an[n]orum	annorum esset	= W.
21	promisit deus	promisit	= W.
"	est facere	est et facere	= W.
23	illi ad iusticiam	= MS.	illi
"	non est autem serip- tum	non autem scriptum est	= MS.
24	sed propter nos quibus et	sed et propter etc	= W.
"	suscitauit iesum ehris- tum dominum nos- trum	suscitauit dominum nostrum iesum christum	suseitauit iesum dominum nostrum

## Colossians II.

1	hijis	= MS.	his
2	agnicionem	= MS.	agnitione
4	sublimitate	= MS.	suptilitate
6	christum iesum	iesum christum	= MS.
7	abundantes in illo	= MS.	abundantes
8	secundum christum	secundum christi	= MS.
9	habitat	inhabitat	= W.
11	carnis sed	= MS.	carnis
14	decreti	= MS.	decretis
16	neomenie	neomenie	= W.
"	vmbra	vmbre	= MS.
20	elementis huius	= MS.	elementis
21	tetigeritis . . . gusta- ueritis . . . contrect- aueritis	= MS.	tetigeris . . . gusta- ueris . . . contrec- taueris
22	in interitum	in interitu	= W.
23	quidem rationem ad non	rationem quidem non ad	= W.

In ten chapters chosen at random from the MS., its Latin text is seen to differ from both the Codex Amiatinus and the MS. Reg. I. B. XII. eighty-two times; it is in agreement with the Codex Amiatinus and different from the MS. Reg. I. B. XII. forty-three times, and follows the MS. Reg. I. B. XII. against the Codex Amiatinus fifty-seven times. It is difficult, therefore, to place it in closer relationship with either of these two rather than the other, and it would appear to represent a later English type of text that in process of recopying had received numerous minor alterations. It is noticeable that the variants are seldom of any great moment, but consist for the most part of inversions of the order of words, omissions of words, changes in the tenses of verbs and the cases of nouns, and in the way of naming Christ.

There are a few more important divergences; in the specimen chapters given above there are three examples of these.

In Rom. i. 30 not only is the word *detractabiles* found as against the *detractores* of the other two versions, but the words *sibi placentes* are added to the text.

Again, in Col. ii. 4 the MS. reads *sublimitate* with W as against *supilitate* in A, which involves a change of meaning as well as a change of word.

Again, in Rom. iv. 18 the words *et sicut arena que est in litore maris* are added to the text, and are not found in this place in the other Vulgate versions; they have probably been adopted from Gen. xxii. 17, where MS. Reg. I. B. XII. reads: *multipli-cabo semen tuum sicut stellas celi et uelud arena que est in litore maris*, or from Heb. xi. 12, where the MS. itself reads: *tamquam sidera celi in multitudinem et sicut arena que est ad oram maris innumerabilis*.

These divergences are of a more serious character than the rest, and might provide clues to the original of this type of Vulgate text, but it has not been found possible to trace them.

*The Epistle to the Laodiceans.*

The spurious nature of the Epistle to the Laodiceans was recognised by Wyclif and by the author of the Later Wycliffite version, who omitted it from their translations. However, translations of it are found in ten of the later MSS. of the Later version,<sup>1</sup> together with a preface, which contains the following explanatory sentence :—

“ But this pistil is not in comyn Latyn bookis, and therfor it was but late translated into Englisch tungē.”<sup>2</sup>

This statement is not falsified by our MS., although it probably referred only to the two Wycliffite versions; for curiously enough, as has been noticed (*Section I.*), the Latin text of the Epistle is given, but the blank space left for the translation was never filled up, probably for the same reasons that led to its omission from the Earlier Wycliffite version and from some MSS. of the Later version.

It is remarkable that the Latin text of the Epistle to the Laodiceans contained in our MS. is not identical with that from which either of the translations printed by Forshall and Madden<sup>3</sup> was made, nor is it identical with the Latin text printed by Fabricius in *Codicis Apocryphi Novi Testamenti*, tom. ii., Hamburg, 1703 (quoted as *Fab.* in footnotes to the text), with which the MS. text has been collated. This becomes evident from the following table.

<sup>1</sup> These MSS. are given by Forshall and Madden, *Wycl. Bible*, Vol. I. pp. xxviii. and xxix. as : Bodl. Rawlinson C. 257; Harl. 6333; Emanuel Coll. Cambridge, 1. 4. 33 (omits the last sentence of the Prologue); Cardwell; Ashburnham, 2; Jesus Coll. Cambridge, Q. A. 6; Camb. Univ. Library, Gg. 6. 8; Harl. 1212; Magd. Coll. Camb. Pepys, 2073; Lambeth 369.

<sup>2</sup> *Wycl. Bible*, Vol. IV. p. 438.

<sup>3</sup> *Ib.*, pp. 438, 439. One version is printed from MS. Pepys 2073, the other from MS. Harl. 6333, with the eight other MSS. collated.

	<i>Parker MS. 32.</i>	<i>Fab.</i>	<i>L. V.</i>
v. 1	et deum . . . a mortuis	<i>omitted</i>	<i>omitted</i>
v. 2	domino iesu christo	domino + noster	the lord iesu erist
v. 3	deo meo et christo iesu	christo	to my god
„	quod permanentes estis in eo et per- seuerantes in operi- bus eius	<i>omits</i> in eo	that ȝe be dwelling and lastyng in hym
v. 4	neque destituant vos quorundam vani- loquia insinuan- cium seductorum ne uos auertant a ueritate euangelij quod a me pre- dictitur		For neithir the veyn spekyng of summe vnwise men hath lettid ȝou, the whiche wold e turne . . . MS. Pepys 2073: Ne he vnordeynede vs of sum veyn speche feynynge that vs overturne etc.
v. 5	et nunc faciet deus ut qui sunt ex me ad profectum ueri- tatis euangelij dei servientes et faci- entes benignitatem eorum que sunt sa- lutis vite eterne	. . . ex me per- veniant ad per- fectum	. . . to the profiȝt of truthe of the gospel God schal make disseruynge, and doyng beny- nyte of werkis, and helthe of euer- lasting liȝt. MS. Pepys 2073: Also now schal God do hem leuynge, and doynge of bles- nesses of werkis, which heelthe of lyf is
v. 9	et ipse in nobis faci- et misericordiam suam		and his merey schal do in ȝou the same thing
v. 10	presencia mei	presentiam domini	presence of me
„	timore dei	timore domini	dreede of god
„	et erit vobis pax et	<i>omits</i> pax et	does not translate
v. 12	vita in eternum		pax et
v. 13	sine retractu	sine peccato	without any with- drawyng
	et quod est dilectis- simi gaudete in	domino + iesu	joie ȝe in Crist
	domino	christo	MS. Pepys 2073: and that it is, derlyngis, ioie ȝe in Crist.

	Parker MS. 32.	Fab.	L.V.
v. 14	omnes sint	omnes sunt	be alle
v. 15	et que integra et uera sunt et pudica et iusta et amabilia et sancta	et que integra et uera et pudica et casta et iusta et amabilia sunt <i>omitted</i>	hool and trewe and chaste and just and able to be loued
v. 18	in christo iesu	facite hanc episto- lam legi Colos- sensibus et eam que est Colos- sensium vobis	<i>omitted</i>
v. 20	et facite legi colo- censibus hanc epi- stulam et colo- censium nos legite	(remainder omitted)	and do ȝe that pistil of Colocensis to be red to ȝou.
	(remainder as in text)	(remainder omitted)	(remainder omitted)

In the text the verse-numbering of Fabricius is followed; two other printed Latin texts have been collated, and their variants recorded in the footnotes, viz. Stephanus Praetorius: *Epistola ad Laodiceses latine et germanice edita*, Hamburg, 1595 (quoted as *Steph. Prat.* in the footnotes), and Reineccius polyglot text (Leipzig, 1747), reprinted by K. W. Stein, in his *Kommentar zu dem Evangelium des Lucas, nebst einem Anhange über den Brief an die Laodiceer*, Halle, 1830 (quoted in the footnotes as *R. S.*). This text agrees with that of Fabricius, when not otherwise mentioned.

The great divergence of the MS. from these texts might provide a clue to the origin of all the Vulgate text contained in it, but it has not been found possible to identify it.

#### SECTION V. *The English Text.*

The merits of the English translation contained in this MS. are not very high; the author was evidently a man of great perseverance but not much ability, for his rendering is laborious and on the whole accurate, but very rough and pedestrian. He had no sense of style, of what he calls the “curyosyte and fayrhed of woordys” (I. Cor. i. 17), and was unable to

rid his English of the influence of the Latin original, for it abounds with Latin constructions and the order of words is frequently entirely foreign to English usage.<sup>1</sup> He takes but little trouble to avoid repetition of a word or phrase, and is apt to render a Latin word invariably by the same English expression, whatever the context. Thus he almost always renders *euangelium* by *ewangelye*, not by *gospel*, *iustus* by *riȝtwis*, and *gentes* by *þe fole*, not by *gentiles*; for *gloria* he has two translations, *ioye* and *glorye*. The rendering of Latin conjunctions was a recognised difficulty among translators, who are characterised by their different solutions of it. Thus the reviser of the Wycliffite Versions recommends that *autem* and *vero* be rendered by *forsothe*, *but*, or *and*, and *enim* by *forsothe*, *cause thus*, or *forwhi*.<sup>2</sup> The translators of the E.B.V. use other equivalents<sup>3</sup>; in the Catholic Epistles of MS. Douce. 250, *soplly* and *forsoþe* are used almost exclusively for *autem* and *enim*, while in the Prologue and the other Epistles in MS. Selwyn Coll. 108, L.1., which are by another hand, many other renderings are used, but never those. In the present text, the translator's lack of variety is particularly wearisome in his use of conjunctions; *forsoþe* is found corresponding to no less than four Latin words, viz.—

(1) *autem*, e. g. in I. Cor. iv. 10, etc. also, but rarely, *þerfore*, e. g. I. Cor. v. 11, *for*, e. g. Eph. v. 13, and *but*, e. g. Eph. iv. 28. (2) *enim*, e. g. in Eph. v. 6, etc. also frequently *for*, e. g. I. Cor. iv. 20, more rarely *þerfore*, e. g. I. Cor. iv. 9 and *forwhi*, e. g. Heb. ii. 10. (3) *vtique*, e. g. in I. Cor. v. 10, etc. (4) *uero*, e. g. in Eph. iv. 11.

*þerfore* is used by him even more extensively, and corresponds to at least eight Latin words, viz.—

(1) *autem*, e. g. in I. Cor. v. 11, etc. as above. (2) *enim*, e. g. in I. Cor. iv. 9, etc. as above. (3) *ideo*, e. g. in I. Cor. iv. 17, etc. (4) *quidem*, e. g.

<sup>1</sup> For examples see *Section VII.*

<sup>2</sup> *General Prologue*, Forshall and Madden, Vol. I. pp. 57, 60; see the passage quoted in *Section VII.* p. lxx., below.

<sup>3</sup> E.B.V., *Introd.* pp. lxxviii. and lxxix. (1904).

in I. Cor. v. 3, etc. (5) *et*, e. g. in I. Cor. v. 6, etc., also rarely *3he*, e. g. Eph. v. 12, *so þat*, e. g. Phil. i. 14, and very frequently of course *and*. (6) *igitur*, e. g. in Eph. iv. 17, etc. (7) *ergo*, e. g. in Eph. vi. 14, etc. (8) *propterca*, e. g. in Eph. v. 17, also, rarely, *for*, e. g. in Eph. vi. 13.

Another frequent translation is that of *inuicem* by *eyfer oper*, as in I. Cor. vii. 5, or by *with inne to gidere*, as in Eph. iv. 32, and *for and forwhy* are very favourite conjunctions.

The number of loan-words in this version is larger than that in the L.V. or in the E.B.V. It is, on the other hand, about the same as in the E.V., or perhaps a little larger. This is due to the translator's preference for anglicising the Latin words of his Vulgate to finding the corresponding native word. Thus he prefers *ewangelye* (*euangelium*) to *gospel*, *charite* (*caritas*) to *love*, *spyryt* (*spiritus*) to *g(h)ost* (as a rule), *suauyte* (*suauitas*) to *softness*, *mortificate* (*mortificatus*) to *slain*, *supplicacyouns* (*supplicationes*) to *beseechyng*, *susteynande* (*sustinens*) to *abiding*.

Incidentally it may be remarked that this fashion in Biblical translation may well be one of the sources of the *inkhorn terms* which characterise much fifteenth and sixteenth century literature; some of the glosses, also, which introduce more learned words, *e. g.* Rom. vi. 6, *þe consuetude of synne*, and Rom. vi. 19, *into consummacyoun of goode*, suggest that pulpit-teaching may have been another. Indeed the Elizabethan critic Puttenham accuses preachers and schoolmasters of having introduced them into the language—

“ We finde in our English writers many wordes and speaches amendable. and ye shall see in some many inkhorne termes so ill-affected brought in by men of learning, as preachers or schoolemasters.”<sup>1</sup>

These terms were not confined to Courtly Literature, and Puttenham speaks of them again as a feature of plays and interludes which particularly delighted the populace—

“ Finally as ye may ryme with wordes of all sortes be they of many sillables or few, so neuerthelesse is there a choise by which to make your

Puttenham: *The Arte of English Poesie*, ed. E. Arber, *Lib. III.* chap. 4, pp. 157, 158 (first published 1589).

cadence (before remembred) most commendable, for some wordes of exceeding great length, which have bene fetched from the Latin ink-horne or borrowed of strangers, the use of them in ryme is nothing pleasant, sauing perchaunce to the common people who reioyse much to be at playes and enterludes.”<sup>1</sup>

From this it is clear that the use of such words is not conclusive evidence against a “popular” purpose in literature.

The proportions of loan-words in this text can be seen in the following example, where the words in the translation that are etymologically connected with the corresponding Latin words are marked with an asterisk (variations of spelling and dialect being disregarded).

### *Hebrews VI.*

	MS.	E.B.V.	E.V.	L.V.
v. 1.	inchoacyoun *	(bygynnynge)	(= E.B.V.)	(= E.B.V.)
	perfeccyoun *	parfyt	= MS.	= MS.
	penaunce *	= MS.	= MS.	= MS.
	(ground)	foundement	= E.B.V.	= E.B.V.
2.	baptymys *	baptysmes	(waissingis or) baptymys	= MS.
	imposicyoun *	(puttynge in)	(leying on)	(= E.B.V.)
	resureccyoun *	(arysynge aȝeyn)	(= E.B.V.)	(= E.B.V.)
3.	suffryd	(leten)	suffre	= E.V.
4.	impossible *	= MS.	= MS.	= MS.
	tastid	= MS.	= MS.	= MS.
	parteners	= MS.	parceners	= E.V.
	(liȝted)	(= MS.)	illumyned	(liȝtned)
5.	tastid	= MS.	= MS.	= MS.
	vertuys *	= MS.	= MS.	= MS.
6.	renewyd *	= MS.	renewlid	= MS.
	penaunce *	= MS.	= MS.	= MS.
	crueyfyande *	= MS.	= MS.	= MS.
	scorn	spectakel	= MS.	= MS.
7.	gendrande *	(bringeþ forþ)	(= E.B.V.)	(= E.B.V.)
	herbe *	= MS.	= MS.	= MS.
	couenable	= MS.	= MS.	= MS.
8.	reprouyd *	—	reprovable	= E.V.
10.	mynystrid *	= MS.	= MS.	= MS.
	seyntis *	(goode men)	= MS.	= MS.
	mynystryn *	—	= MS.	= MS.
	(vnriȝtwis)	(vnryȝtful)	vniust	= E.V.

<sup>1</sup> Puttenham: *The Arte of English Poesie*, Lib. II, chap. 8 (9), pp. 95, 96.

	MS.	E.B.V.	E.V.	L.V.
11.	coneyte *	desyre	= MS.	= MS.
12.	feith *	= MS.	= MS.	= MS.
	pacyence *	= MS.	= MS.	= MS.
	enherite *	= MS.	= MS.	= MS.
14.	multiplyande *	—	= MS.	= MS.
	multiplye *	= MS.	= MS.	= MS.
15.	purchasyde	(get)	(= E.B.V.)	(had)
	repromyssyoun *	(byheste)	repromyseoun (or biheesteaȝen)	(= E.B.V.)
	(fulle longe berande)	(longe abydynge)	suffringe	(= E.B.V.)
16.	confirmacyoun *	= MS.	= MS.	= MS.
	part	ple	controversye or debate	= E.B.V.
17.	abundauntly *	—	—	plenteouslier
	eyris *	= MS.	= MS.	= MS.
	vnmoebilte *	immebelnesse	vnmouablenesse (or sadnesse)	(sadnesse)
	counseil *	= MS.	= MS.	= MS.
18.	vnmoeble *	immebel	vnmovable	= E.V.
	impossible *	= MS.	= MS.	= MS.
	solace *	= MS.	solace or confort	= MS.
	purposid *	—	(put forth)	(= E.V.)
19.	stable	= MS.	(sad)	(= E.V.)
	veyle	(huydynge)	(= E.B.V.)	(= E.B.V.)
20.	currour * bifore	(bifore goere)	(forgoere)	(= E.B.V.)
	entride *	= MS.	= MS.	= MS.
	ordre *	= MS.	= MS.	= MS.
Totals		46	32	42
				38

Out of these 46 loan-words, 36 are etymologically connected with the words that they translate. The proportions in the following chapters, chosen at random, will illustrate the point further (the numbers in brackets are those of the etymologically connected words)—

	MS.	E.B.V.	E.V.	LV.
I. Cor. v.	30 (21)	29	32	31
II. Cor. vi.	48 (30)	38	48	42
I. Thess. i.	23 (16)	20	24	21
I. Thess. iii.	36 (25)	31	38	36
Heb. v.	42 (22)	29	35	34
Totals	179 (114)	147	177	164

A number of mistranslations disfigure the text; these are often due to inaccuracy in grammar, though usually in these cases the mistake is evidently due to a confusion between two Latin case-endings that are identical in form.

Thus in Rom. i. 23, *yimaginis corruptibilis hominis* is rendered : *mannys ymage corruptible*, where *corruptibilis* should agree with *hominis*; cp. L.V. *of an ymage of a deedli man*. In I. Cor. i. 2, the dat. *ecclesie* is translated as though it were gen. of *þe kyrke*. In Eph. iii. 10, the MS. reads : *þat þe wisdom of God waxe knowyn manye formys*, where in the Latin *multiformis sapientia dei*, *multiformis* is the adj. in agreement with *sapientia*. Cp. L.V. *that the mychefold wisdom of God be knowun*. In Rom. xvi. 23, Lat. *Quartus frater* is rendered *þe fourthe broþer*, whereas *Quartus* is a proper name. In II. Cor. vi. 16, *dei uiui* is rendered *god of lyf*, the adj. being taken for the noun *uitue*. In Rom. xvi. 23, *Salutat vos Gayus hospes meus et uniuerse ecclesie* is translated *Gayus myn hostager and alle þe kyrke gretys ȝow*, where the gen. sg. *uniuerse ecclesie* has been rendered by the nom. sg., thus giving a double subiect to the sing. verb. *salutat*.

Other mistakes are due to the choice of the wrong meaning of a word of equivocal sense; this mistake is that against which the reviser of the Wycliffite Version was very careful to warn translators in his General Prologue.<sup>1</sup>

But in translating of wordis equiuok, that is, that hath many significacions vndur oo lettre, mai lizthi be pereil, for Austyn seith in the ij. book of Cristene Teehing, that if equiuok wordis be not translated into the sense, either vndurstonding, of the autour, it is errour. . . .

Therfore a translatour hathe greet nede to studie wel the sentenee, both bifore and aftir, and loke that suche equiuok wordis acorde with the sentence."

Examples from this text are—

In Rom. xi. 30, *misericordiam consecuti estis*, and in Rom. xi. 31, *ut et ipsi misericordiam consequantur*, the deponent verb is not only translated in the former instance by the English passive voice, but in both the literal meaning of *follow* is preferred to the secondary meaning *obtain* that is required by the sense. The translations of these two passages are respectively : *ȝe ar mercy folwyd*, and *so þat þey schulden suye mercy*: ep. L.V. *ȝe han gete mercy*, and *that also thei geten merci*. Thus the former ease comes also into the first group of mistranslations due to grammatical

<sup>1</sup> Forshall and Madden, *Wycl. Bible*, Vol. I. pp. 59, 60.

inaccuracy; the same mistake occurs also in Rom. xi. 7; I. Tim. i. 13 and 16, and elsewhere. In Rom. viii. 9, the general sense of the passage has not been considered at all: Latin: *Vos autem in carne non estis . . . si tamen spiritus dei habitat in vobis.* MS.: *But zee be not in þe flesch . . . so þat if þe spirite of god dwelle in ȝow.* Cp. L.V.: *But ȝe ben not in flesch . . . if netholes the spirit of God dwelleth in ȝou.*

Sometimes the translator suggests two renderings of one word, between which he is unable to decide.<sup>1</sup>

For instance, in I. Cor. vi. 5, *ad nerecundiam* is rendered by *to ȝoure schame . . . or to ȝoure reverence*, the former being the literal meaning, the latter the secondary meaning. In I. Cor. xv. 34, *ad reuerenciam* is translated by *to ȝoure schame . . . or to ȝoure profye*. In Eph. v. 4, *rem* is rendered *thyng or profye*.

Thirdly, some mistranslations are simply the result of inability to understand the Latin sentence, of taking one Latin word to be another similar to it, or of inaccuracy; such are—

Rom. i. 28: Latin: *et sicut non probauerunt deum habere in noticia.* MS.: *and as þei profid god not to haue in knowyng þer synne.* Cp. L.V.: *And as thei preueden that thei hadden not god in knowyng.*—Titus ii. 3: Latin: *bene docentes.* MS.: *þei blesande.* Cp. L.V.: *wel techyng.*—Eph. iii. 18: Latin: *longitudo, latitudo.* MS.: *hardnesse . . . and longnesse.* Cp. L.V.: *the breedie and the lengthe.*—I. Cor. vi. 10: Latin: *neque auari.* MS.: *nor auoutryous men.* Cp. L.V.: *nether auerouse men.*—I. Cor. x. 25: Latin: *macello* is rendered by *cheke* instead of by a word meaning *shambles, meat-market* (Wycl. *bocherie*), probably by confusion with Latin *maxilla* = *jawbone*; it is, however, just possible that the confusion occurred in the English text, and the scribe may have written *cheke* instead of *chepe*.

In some cases the grammar is correct, but the order of the words is so unnatural or so rigidly on the Latin model as to amount to a mistranslation, since none of the meaning of the original Latin is conveyed by the English.

Examples are—

Rom. ix. 26: Latin: *vbi dictum est eis non plebs mea vos.* MS.: *where it is seyd to þem not my folc ȝee.* Cp. L.V.: *where it is seid to hem, not ȝe my puple.*—Rom. ix. 30: Latin: *apprehenderunt iusticiam iusticiam*

<sup>1</sup> Cp. p. xlvi.

*autem que ex file est.* MS. : þey toke þe ritwysnesse þe riȝtwysnesse ; þat is of feiþ. Cp. L.V. : . . . han gete riȝtwisnesse, ȝhe, the riȝtwisnesse that is of feith.—I. Cor. xv. 28 : Latin : *ut sit deus omnia in omnibus.* MS. : þat he bee god alle thynges in alle thynges. Cp. L.V. : *that God be alle thingis in alle thingis.*—I. Cor. xv. 26 : Latin : *Nouissima autem inimica destruetur mors.* MS. : *Forsoþe þe laste enemy schal be destroyed þat is deth.* Cp. L.V. : *And at the laste, deth the enemye schal be distried.* Though the MS. translation here is misleading, it is more correct than the L.V., which is grammatically wrong.

Sometimes the gloss seems to imply a misunderstanding of the sense. This may, however, be due to some commentator on whose work the translator based his glosses.

Examples are—

I. Cor. xii. 28 : Latin : *opitulaciones gubernaciones* (in a list of the gifts of the Spirit). MS. : *opytulacyouns þat is to sey þem þe whylke bryngi rychesse to þe more gouernynges.*—I. Cor. xv. 32 : Latin : *Si secundum hominem ad bestias pugnauit ephesi.* MS. : . . . þat I hafe foughтен or despytyd to þe beestys of Ephesy ; þat is a geyn þe beestely lifande aftyr þe man þat is resonably for it is of þe man to belefyn and not to dye as a beeste : and if þe deade ryse not ; þis is onely to do.

A certain number of omissions occur both in the Latin text and in the English translation. These are in most cases due in all probability to a scribe rather than to the translator. They are particularly numerous near the beginning of the work. For instance, in Rom. vi. 3 only part of the Latin verse is given, but the whole is translated : on the other hand, the Latin text of Rom. iii. 17 is given, but is not translated, and again in Rom. i. 32 ; iii. 26 ; viii. 3 ; ix. 15 ; xvi. 9 ; I. Cor. vi. 10, and other cases, part of the verse is omitted in the English.

However, a few small omissions seem to be due to the translator himself; such are—

Rom. iv. 18 : Latin : *et sicut arena que est in litore maris* ; MS. : *and as þe grauelle of þe see.*—Rom. i. 16 : Latin : *in salutem omni credenti* ; MS. : *in to hele to alle folc.*—In Rom. x. 3 : the omission of the translation of the two words *et suum* seems to imply a lack of comprehension of the whole passage; the Latin reads : *Ignorantes enim dei iusticiam*

*et suam querentes statuere iusticie dei non sunt subiecti.* MS. : For þey unknowande godlys riȝtwisnesse sekande for to stable ; þei ben not subiect to þe riȝtwisnesse of god.

The additions to the text in the English rendering are numerous, though seldom of any length. They are all written in the same hand as the text itself, but as this is not the original MS. of the translator, the question arises as to whether these glosses are an integral part of the work or the interpolations of a reviser. An examination of them, however, leads to the conclusion that they form part of the translator's original work.

In the first place, the explanatory glosses are frequent in the early part of the work, *e.g.* in Romans and I. Corinthians, but in the later part they gradually become less so, and in the Epistles to Timothy, Titus, and the Hebrews they are rare. In the first five chapters of Romans, for example, there are 32 explanatory glosses, 13 in the first chapter of I. Corinthians, and 8 in the fourth chapter, whereas in the Epistle to Titus there is but 1, and in the first five chapters of the Epistle to the Hebrews only 3. This gradual diminution of the number of comments is parallel to the gradual increase in the length of the Latin passages translated, and both point to the conclusion that the translator came to do his work with more ease and less particularity.

Secondly, in some cases the nature of the gloss itself supports this assumption ; in each of the following examples the addition has been made by a translator who perceived that his sentence was involved, or without point, or ambiguous, and tried to make it clearer.

Rom. v. 14 : Into þe lienesse of þe preuaricacyoun of Adam þe whilke þat is to say Adam is fourme of crist for to come.—Rom. vii. 11 : For synne has diseyued me . . . by þe maundement ; and by þat þat is to say þe maundement it has slayn me.—Rom. vii. 15 : For þat þat I wyrke, *aflyr* þe outer man I undyrstande not *after* þe inner man for I do not þat þat I wile þat is to say good *aflyr* þe inner man but I do þat I hate . þat is to say euylle.—Rom. vii. 17 : Now þe for I wyrke it not now ; þat is to seye vndyr þe lawe but þe synne þat dwellis in me ; þat is to say in my flesch.—Rom. ix. 5 : Of whom þey ben faderys of þe whylke crist is aftyr þe

flesch þe whilke þat is to sey crist is god.—Rom. xv. 4: Alle thynges þat ben writen þat is of crist in holy bokys to oure doctrine þei ar wryten.—I. Cor. ii. 16: For who; þat is who þat is beestely; knowys þe wit of god . . . We forsoþe han þe wit of cryst.

The additions may be grouped under the following headings—

1. *Explanatory Glosses*, usually introduced by the formula *þat is . . .*, or *þat is to sey . . .*. Sometimes these are introduced in order to make the argument clearer by reference and repetition, as in Rom. v. 16 and xiv. 18<sup>1</sup>; sometimes to make an expression clearer by amplification, as in I. Cor. i. 26, and sometimes to interpret by a more explicit statement, as in Rom. x. 6, 7, and vi. 6. Some explain metaphors, *e.g.* Rom. xii. 21, one or two suggest alternative explanations, *e.g.* I. Cor. xi. 10, and some are particularly theological or mystical in character.

The following examples are taken from the early chapters where these glosses are most frequent—

Rom. i. 18: ira dei: þe wrathe þat is þe peyne of god. iii. 20. omnis caro coram illo: alle flesch byfor hym þat is every man fleschly lifande. 22. iusticia autem dei: þe riȝtwisnesse þe before of god þat is by þe whiche we ben iustified of god. 23. gloria dei: þe ioye of god þat is þe forgifnesse of god. 31. sed legem statuimus: but we stablyn þe lawe þat is we conferne þe lawe. v. 11. non solum autem sed et gloriamur: not only þe for we schul be safe þat is in þe lif of hym; but also we ioyen. 16. et non sicut per vnum peccantem ita et donum: and not as be one synne þat is to sey of Adam so by þe gifte þat is to sey of god. 16. iudieum . . . ex vno est in condempnacionem: þe dome is of one þat is of one orygynal trespass of Adam brouȝt up in dampnacyoun. vi. 4. per baptismum in mortem: by baptem in to þe deþ þat is in to þe waschynge of synnes. 6. vetus homo noster: oure oolde man; þat is þe forme and þe consuetude of synne þe whilke is of vs. 19. in sanctificacionem: in to santificacyoun þat is in to consummacyoun of goode. 20. liberi fuitis iusticie: ȝee were free of riȝtwisnesse; þat is þe lordschype of riȝtwysnesse ȝou faylede. viii. 3. dampnauit peccatum in carne: he dampnyd synne in þe flesch; þat is in þe flesch of cryst doande awey synne. 22. omnis creatura: alle creature þat is to seye euery man þat has Comyme with oþer creatures. 38. neque instancia: nor instaunce. þat is þis presente goodys or euylis.

<sup>1</sup> Cp. 3 (e) (β) p. xlviij. below.

x. 6. id est christum deducere : þat is to lede criste heþþen . *þat is to seye to denye crist for to haue ascendid.* 7. hoc est christum ex mortuis reuocare : *þat is for to reuoke criste fro deth* *þat is for to seye to trouwe þat crist descendide not in to helle.* xiv. 18. in hoc : in þat þyng . *þat is in riȝtwisnesse pecc and ioye* (repeated from the preceding verse). 22. qui non iudicat semet ipsum in eo quod probat : *þat demys not hymself in þat þat he profys* ; *þat is he þe wylke doys none oþer thyngh þan he profys is profitable.* 23. qui autem discernit si manduauerit : he þat descryues *þat is metys trowande oþer elene and oþer vnclene* if he hafe etyn. I. Cor. i. 17: non in sapiencia uerbi : not in wysdam of woord *þat is in þe curyosyle and fayrhed of woordys.* 18. uerbum enim crucis : þe woord of þe eros *þat is þe prechyngh of þe crosse* : perentibus quidem stulticia est : to þe perschende it is folye . *þat is to þe perschende it semys foly.* 26. sapientes secundum carnem . non multi potentes . non multi nobiles : wyse after þe flesch *þat is aftyr þe worldly wysdam* nor manye myghty *þat is with lordschype* ; nor manye noble *þat is thurgh schynyngh of kynne.* 28. ea que non sunt : *þo thynghes þat ben not þat is þat besemyde to be noȝht.* 29. ut non . . . omnis caro : *þat not eche flesch þat is þat no man riȝtful or vnriȝtful.* iv. 5. tunc laus erit vnicuique deo : þanne sehal be reward or preysyng to ylke man of god *þat is to þe good doande and to þe weel thenkande.* 7. te discernit : descryues þee *þat is fro þe compayne of þe loste.* 15. pedagogorum . . . in christo : of pedagogys in crist *þat is maysterys.* 18. inflati sunt quidam : summe of you *þat is of þe phylosophrys ben blowyn with erþely wysdam.*

Examples of glosses which were intended to prevent too literal an interpretation of the text or to explain a metaphor are the following—

Rom. xii. 21: þe colys of fyre *þat is to scye þe hete of charite.* xvi. 13. hys modyr and myn *þat is to sey in benefets.* I. Cor. ii. 16: For who ; *þat is who þat is beestely* ; knowys þe wit of god. ix. 25. of alle he absteynys hym *þe whilke lettyn þe mede of þe stryft.* xiv. 9. spekyng in þe ayre *þat is with a reyn strook of þe ayre.*

Glosses which suggest alternative explanations are exemplified by—

I. Cor. xi. 10: velamen habere super caput et propter angelos : to haue a veyl vp on hyre hed ; and þat for aungelys *þat is for þe reurence of preestis* ; *þe whylke are þe messagers of god* ; or ellsys in auntryr *þat þe preestys byholdande in to þe face of hyr be stird to leccherye.* xi. 28. probet autem seipsum homo : þerfore profe a man hymselfe . *þat is examyne or purge hymself.* II. Cor. vi. 4: in necessitatibus : nedys of lyfode or cloþyng.

Theological or mystical interpretations are—

Rom. xiv. 7 : *For none of you lifes to hymself þat is spyrytually in vertues ; and no man dyes to hymself þat is to vices to hymself . but to oure lord.*  
 xiv. 8. *we lyfen in lyff of vertues . . . wheþer we dyen to vices and synnes we dyen to oure lord . þat is to þe symylytude of cryste in woise deþ we ar baptysyd.* I. Cor. iii. 8 : *he forsoþe þat plantys and he þat moystys ben one thyng as in þe maner of nature ; so in þe resoun of mysterie.* Heb. xi. 21 : *he worshipide þe somet of his ȝerde . þat is crist by whom in Egyp he hadde þe lordschipe and þe ȝerde of dyscyplyne.* xii. 1. *so grett a cloude of witnesse insert to vs . þat is so grett a multitude of seyntus þat fleen as cloudys and scheeldyn fro þe swellynge of tribulacyoun and reynyn to vs þurgh loris of þe feith of goode werkys.*

2. *Alternative Renderings* of Latin words and phrases also occur incorporated into the text, as they do in the Wycliffite Versions, especially the earlier.

In this text they are not very common, and are much fewer in number than the explanatory glosses; they are rarer here, too, than in the earlier Wycliffite Version, but more common than in the later; for instance, in Romans, chap. i., there are eighteen alternative readings in the E.V., three in this text, and none in the L.V.

They may be classified as—

- (a) alternative translations of separate words, synonyms, and
- (b) alternative renderings involving differences of meaning.

Examples are—

(a) Rom. iv. 19 : *infirmatus : flechhyng or vnstable.* v. 13. *imputabatur : put to or trowyd.* I. Cor. iv. 5 : *laus : reward or preysyng.* xiv. 13. *ut interpretetur : þat he interprete or expowne.* Tit. iii. 8 : *current : þat þei chargyn or bysyen.* Heb. i. 3 : *figura : figure or prente.* iii. 17. *cadanera : þe careynys or bodyes.* v. 1. *assumptus : takyn or chosyn.* v. 11. *grandis : gret . . . or deep or snytle.*

(b) Rom. i. 5 : *apostolatum : ofice of apostil or power of þe office of apostyl.* i. 7. *uocatis sanctis : callid holy or in holynesse.* i. 17. *Iustus autem ex fide uiuit : forsoþe þe riȝtwise man lifes of þe feyth or elles þus Riȝtwise he is of þe feith eche man þat riȝtwis is.* x. 19. *ego . . . uos adducam : I schal lede you or suffre you to be led.* I. Cor. xv. 32 : *pugnaui : I hafe foughten or desputyd.* II. Cor. vi. 3 : *offensoriem : wrathe or sclaundre.* Tit. i. 5 : *gracia : grace or cause.*

3. *Amplifications*, under which are included the various means, other than actual glosses, by which the translator tried to make his rendering of the Latin original clearer and more vivid, references to other books of the Bible, and other miscellaneous insertions. They are particularly frequent at the beginning of the work.

A certain amount of amplification is inevitable in rendering a Latin text into English; for instance, a Latin adjective frequently requires the support of a noun in English, and this has accordingly been supplied by the translator in many cases, *e.g.*—

Rom. iii. 8: bona = goode *thynges*. viii. 34: ad dexteram = at þe riȝt half. I. Cor. v. 13: malum = þe euylle *men*. Heb. iii. 4: omnia = alle *thyngus*.

No importance can be attached to these, but some of the other amplifications may be grouped under the following headings, though there still remain many unclassified additions.

(a) *Amplification of a Latin noun by an English adjective.*

Rom. iv. 3: scriptura = *holy* writ. 18. contra spem = ageyn þe *firste* hope. I. Cor. ii. 4: spiritus = þe *spyrite* *holy*. 13. in doctrina spiritus = þe doctryne of þe *holy* gost. iii. 13. in igne = in þe fyre *purgeande*. vi. 7. iniuriam = *open* wrong; fraudem = *priue* fraude. xiv. 2. lingua = þe tunge *vnknowen*. Tit. iii. 5: suam misericordiam = his *myche* mercy.

(b) *Amplifications of one noun by a phrase containing another.*

Rom. i. 18: impietatem = wickednesse *in god*. ii. 7. pacienciam = pacyence *of god*. iii. 25. deus = god þe *fadyr*. 27. factorum = *by* þe *lare* of werkys. v. 16. domum = þe gifte *of* þe *holy* *goost*. xv. 23. locum non habens = hafande no stede *of dwellyng*. I. Cor. i. 20. conqueritor = sekar *of kyndys*. ii. 7. in misterio = in mysterie *of* þe *incarnacyoun*. iv. 21. in uirga = in ȝerde *of correccyoun*. vi. 3. angelos = aungelis *of god*. xi. 34. in iudicium = in to þe dome *of* þe *dampnacyoun*. Heb. i. 9: deus deus tuus = þou god þe *sone* þi god þe *fader*.<sup>1</sup>

(c) *Rhetorical repetitions and exclamations.*

Rom. iii. 21: iusticia dei manifestata est, etc. = þe riȝtwisnesse of god is schewyd . . . *riȝtwisnesse I say* witnessid, etc. 29. an iudeorum deus

<sup>1</sup> Here the former *deus* has been taken as vocative instead of nominative; the cases are alike in form; *ep. L.V. the god, thi god, anoyntide thee*.

tantum nonne et gencium = wheþer of the Iewys only god *is formere* ; wheþer he be not of þe fole *zis and of þe folc.* iv. 19. nec considerauit corpus suum emortuum . . . et emortuam uuluam sare = nor he beheld his body to be dead . . . nor he *beheeld* þe wombe of sara to be dead. xi. 20. bene = weel þou *sey*s. xii. 9. dileccio sine simulacione ; odientes malum = þe loue *be it* with oute symulacyoun *ze I seye* hatande euylle. 10. caritatem fraternitatis . . . honore inuicem preuenientes = in þe charitee of fraternytee *ze I sey* be fore comande in to gydere with worschype. Heb. ii. 6: quid est homo . . . aut filius hominis = what is he þe man *synnere* . . . or þe sone of man *what is he*.

(d) *Phrases of address, pronouns and nouns in the vocative case.*

Rom. iii. 27: vbi est gloriacio tua = þou *Iew þperfore* wher is þi ioye. xi. 17. tu autem cum oleaster esses = þou *gentile* when þou were an osyere. 33. o altitudo = o þou *heygnesse*. I. Cor. iv. 16: rogo ergo uos = I praye þow þperfore *þrepere*. ix. 2. nonne . . . vos estis = wheþer *zee* ben not . . . *zee of corynthy*. Cp. Tit. iii. 14: discant autem = and *oure cretences* lere þei.

(e) *Phrases to make a statement more explicit or emphatic by—*

(a) *Completing elliptical sentences, e.g.—*

Rom. iii. 9 : quid igitur : þperfor what *schal we seye*. iv. 16. ideo ex fide : þperfor *eyres arn* of þe feiþ. vi. 15. quid ergo : þperfor what *schal we do*. xi. 22. alioquin et tu excideris : or ellis þou hast fallyd *fro þe holy roote* (continuing the metaphor of the preceding verses). xii. 19. michi uindictam : to me vengaunce *I hafe reseruyd*. I. Cor xiv. 22: prophecie . . . fidelibus : Profecyes forsoþe . . . to þe trewe *ar gyfen*. Tit. ii. 3 : anus similiter in habitu sancto : þe oolde wymmen *conseyle* þou to be in holy habite.

(β) *Repetition and anticipation.*

Rom. ii. 6, 7: þe whilke schal *zeelde* to eche man aftyr his werkys . To þem þat ben of good werke . . . he *schal zeelde ioye*. iv. 15. wher þe lawe is not nor preuaricacyoun *is not*. vi. 17. to þat fourme of lore in to þe whilke *forme* it is betake þou. xii. 1. þat þoure seruyse *in þise þynges forseyd* be resonable (referring to the first part of the sentence). xiii. 2. þei þat ageynstandyn þe *polestate* (repeated from the preceding sentence). I. Cor. xv. 18 : *and if crist roos not þperfor þei þat slepten* (etc.) (repeated from the preceding verse). vii. 1. Of þoo thynges of þe whylke *zee* writhen to me þat *is of weddynges to be halewyd or not* (anticipating the rest of the chapter). 2. Ylke womman hafe sche hyr husbande . . . þis *sey*s þe *apostyl aftyr Indulgence not after bydding* (anticipating v. 6). ix. 1. Am I not free to *take* ; *zis forwhy it is leeful to me þat is leeful to*

opere a postolys ; þat is to say lyf of þe ewangelye (anticipating the argument that follows). xv. 34. Forwhi þe ygnoraunce of god somme hafe þe whylke seyden þe deade to be raysed it was not to beleefe (anticipating the rest of the chapter). vi. 18. For ylke synne what so euere man has don out takyn fornycacyoun with oute þe body it is ; *for why opere synnes onely defoulyn þe soule* (anticipating the next sentence).

(γ) The insertion of negative phrases.

I. Cor. vii. 2 : ylke man hafe his wyfe *not an oþer nor concubyne*. 33. he is deuyed *not þurgh kynde but þurgh werk*. viii. 1. charitee forsoþe edifyes þe whylke *is not blowyn but edifyes þe vnstedefaste*. 13. I schal not ete . *not onely thynges offryd to manmetylys . but also alle flesch*. x. 28. ete ȝee not ; *why ; not for þe mete is inclene but for hym þat schewyd*. Phil. i. 25 : I schal dwelle *not lytyl while* ; but lenge I schal dwelle. Heb. ix. 1 : þe oolde testament hadde *sumtyme fleschly justifieacyouns but not verrey nor gostly*.

(δ) The insertion of words and phrases.

Rom. ii. 10 : iudeo primum et greco = first to þe Iew and *aftyr* to þe greke. v. 18. by one trespass *passyng* in to alle . . . by one manys riȝtwisnesse *passyng* in to alle men. vi. 14. synne to ȝou schal not lordschipe *as sumtyme it was wonte*. 16. to obeische *consentande and wyrkande*. xiv. 10. why demyst þou þi broþer *þat is not etande* or why dispisest þou þi broþer *etande*. I. Cor. iii. 13 : þer werk schal be opyn *at þe laste þot it be not now*. vii. 5. þat ȝee gyfe entente to prayere *more speedfully*. 12. not oure lord *with his propre mouȝt*. x. 22. wheþer we be strengere þan he þat we may *withstande hym*. xv. 10. þan all þey by þem one . Not forsoþe I *my one withoute grace wyrke*. 36. þou vnwyȝs þe *whiche takys no tent*. Eph. iv. 14 : and we be not now *as we were som tyme*. Phil. iii. 15 : who so we be þat ar parfyt fele we þat *we ar imparfit in comparysoun of þe perfeccyoun þat is comyn*. Heb. ii. 11 : ex vno omnes = alle euyng of one gool ben.

(f) References to other books of the Bible.

Rom. xi. 8 : *sicut scriptum est* : as it is writen *in ysaye*. xv. 11. et iterum = and eft *david seys*. I. Cor. i. 31 : *sicut scriptum* = as it is wryten *in Ieremye*. vi. 16. erunt enim inquit, *etc.* = *As in genesi it is write* þere schal ben he seys, *etc.* II. Cor. vi. 16 : *sicut dicit deus* = as oure lord seys *in Ezechyelle*. Eph. iv. 8 : *propter quod dieit* = for þe *whiche þyng seys þe holy gost in þe psalme*. Heb. i. 8 : *ad filium autem* = and to þe *sone forsoþe seis oure lord by þe prophete*. iv. 5. et in isto rursum = and in þis eft *seis danyd*.

(g) There remain *a few other additions—glosses or amplifications*—which call for special notice; such are—

Rom. xiv. 5: Forwhy an oþer man demys bytwen day and day þat is to sey a day set bytwene to be chosyn in abstinence. The reference here to Abstinence seems to be suggested by the context, not to have any special reference to the fasts prescribed by the Church. The gloss is not very intelligible, and the passage seems to have presented a difficulty, for the Later Wycliffite Version does not make it at all clear; it reads: *Forwhi on demeth a day bitwixe a dai, another demeth ech dai.*

I. Cor. iv. 3: To me forsoþe it is but for a lityl þat I be demyd of ȝow. þat is an vntrewȝ dispensere or of men þat is of men whyles þey ben in þeyr day. The first part of this gloss is merely an explanation of the text as it stands, but in the second part the commentator understood the Latin *die* literally as *day*, as did the Wycliffite reviser, whereas here it seems to mean the *session of a Court*; cp. L.V. of *mannes day*, and A.V. of *man's judgment*. “The idea of day as implying judgment is common in Hebrew, and would be directly assisted by such expressions as *dicem dicere* = to fix a day for judgment.”<sup>1</sup>

I. Cor. iv. 8: Now bee ȝee fyld, now be ȝee maad ryche; withouten vs ȝee regyn; not þat þe apostyl spekys here by a fygure þat is callyd gronya. For a discussion of this see *Section VI.* p. lxiii.

I. Cor. vi. 9: Molles. *Molles ar seyd þoo þat dyshoneeste þe vygor or þe strengþe of þe kynde of þe body eneruyd.* This is an example of one or two cases in which the writer has used the actual Latin word in his translation, not having found a suitable rendering; he finds it necessary, therefore, to explain its meaning at some length.

I. Cor. viii. 5: Per ben many goddys and manye lordys *in particypacyoun of þe godhed.* This gloss has no reference to Wyclif's doctrine of Dominion; it arises out of the context, and implies merely the gods of heathen mythology.

I. Cor. ix. 11: Is it gret if we schere ȝoure fleschly þyngys *þat is temporal þinges þe whiche ben grauntul to þe lyf and to þe neele of þe flesh.* This explanation seems to be added in order to guard against the interpretation of *fleschly* in a derogatory sense, which was then frequently attached to it.

I. Cor. x. 7: þe puple sat to ete and to drynke and he ros vp to pleye. *þat is to seye to make pleyes in þe worschypyn of þe ydole.* The N.E.D. gives instances of the use of the noun *play* from the time of King Alfred onwards in the sense of “a dramatic or theatrical performance,” including one example from Wyclif (Wks. 1880, p. 429): *As men seyen in þe pleyn of ȝork.* It is also used from the earliest times in the sense of “a particular diversion, game, or sport.”

<sup>1</sup> Lightfoot, *Notes on the Epistles of St. Paul*, p. 198, London, 1904.  
d

This gloss may contain an allusion to the religious plays, and if so the allusion is derogatory.

Eph. vi. 12: *Ageyn þe gostly spryritis of ylle in heuyns þat is in this lowere eyre.* This is an allusion to the widespread mediaeval belief that the air was the abode of Devils, which perhaps arose from Eph. ii. 2: *The prince of the power of the air* (A.V.). Milton makes use of this idea for his machinery in *Paradise Lost* and *Paradise Regained*, cp. *Par. Lost*, x. ll. 188-9—

“Through the air,  
The realm itself of Satan long usurped.”

And *Par. Reg.* i. ll. 39-41—

“In mid air  
To council summons all his mighty peers,  
Within thick clouds and dark ten-fold involved.”

There is no hint of this allusion in the L.V., which reads: *aȝens gouernours of the world of these derknessis, aȝens spiritual thingis of wickidnesse, in heuenli thingis.*

There are very few glosses which imply that the writer was making use of a commentary for his explanations; almost all arise directly out of the text, and many are necessitated by the poor quality of the translation. For one or two, however, some source must be assumed, though it has not been traced; such are—

I. Cor. i. 16: *þe hows of stephan.* *þat is þe name of þat wydow.* Here the Latin: *stephane* has been taken wrongly as a feminine genitive singular.

I. Cor. iv. 9: God has schewyd vs *þe laste apostolys lyke vnto þe laste halowys* *þat is Ennce and Elye in tribulacionis as ordeyned to þe dþ.*

I. Cor. ix. 20: to *þem þat ben vndyr þe lawe;* *þat is to seye þe Samaritunys þe whilke resceyfe onely þe fyue bokys of Moyses.*

I. Cor. xi. 10: *þe womman owes to haue a veyl vp on hyre hed and þat for aungelys* *þat is for þe reuerence of preestis;* *þe whylke are þe messagers of god: or ellis in auntyr* *þat þe preestis byholdande in to þe face of hyr be stird to lecherrye.* The first of these two attempts to explain the admittedly obscure and difficult passage would, if original, imply some knowledge of Greek, since it is founded on the literal translation of the Greek *ἄγγελος* by *messengers*, not *angels*. Probably, therefore, this is founded on some mediaeval commentary. The alternative explanation is probably the writer's own suggestion; no doctrinal question seems to be involved.

(h) The amplifications and glosses opposite which the names *Ambrose* or *Augustine* have been written require special consideration. They have been duly noted in the text. The name *Augustinus* is only written once, at I. Cor. xv. 45, and this gloss is too slight to afford a clue by which it might be traced to any particular work of St. Augustine.

The name *Ambrosius* is written seven times, *viz.* at I. Cor. x. 13, xiv. 30, xv. 3; II. Cor. iii. 12, v. 13, vii. 11, and xi. 8.

It has not been found possible to trace all these references satisfactorily, but one or two seem to have been based upon a commentary on the Pauline Epistles which was attributed to St. Ambrose in the Middle Ages. This is now held to be by another writer, to whom the name of *Ambrosiaster* has been given.<sup>1</sup>

The above passages have been compared with the corresponding parts of this commentary, and in the following cases there seems to be some relationship between the two works.

I. Cor. xiv. 30: *MS. Latin.* Quod si alij reuelatum sit sedenti prior taceat.—*MS. English.* For if it be schewyd to anōper sittande, bettere þe firste holde he sylence *forwhy sumtyme it is gifen to a lowere þat is not gifen to an heyere.*—*Ambrosiaster.* Id est, permittat potior inferiori, ut si potest dicat: nec aegreferat; quia potest et illi dari donum, ut dieat, cum videtur inferiori, quod potiori concessum non est. Sieut enim totum uni concedi non potest, licet potiori; ita et non potest alieui, quamvis inferiori, nihil impertiri; ut nemo sit vacuus a gratia dei.

Here the gist of the commentary is given by the gloss, and in the text there is no trace of the idea, common to both, of an inferior being deferred to by a superior.

I. Cor. xv. 3: *MS. Latin.* Tradidi enim vobis in primis quod et accepi quoniam christus mortuus est pro peccatis nostris secundum scripturas.—*MS. English.* For I hafe betake to you first þat I hafe tan of þe holy gost, þat crist is dead for oure synnes aftyr holy writtes of oolde testament þe whylke profecyde þe deþ of crist to be come.

The commentary here consists of a long discussion of the use of the past tense in the Old Testament prophecies of the death of Christ, with examples. There may be some connection between this and the phrase *to be come* in

<sup>1</sup> See Migne: *Patrologiae Cursus Completus*, tomus xvii., *ad opera Sancti Ambrosii Appendix*, p. 46 f. Parisiis, 1845.

the gloss, with its compound past tense. If this be so, the phrase can only be in the nature of a reminder to some one teaching or preaching from the English text.

II. Cor. iii. 12 : *MS. Latin.* Habentes igitur tales spem multam fiduciam vtimur.—*MS. English.* Therfor we hafande suy ch an hope we vsen a greet trest. *þat is we excersysen vs þurgh vse in goode werkys þurgh þat trest.*

The first part of the long commentary upon this verse has no resemblance to the gloss, but one sentence towards the end may perhaps have suggested the gloss. It is : Nunc itaque opus est, ut crescat in nobis fiducia bonis actibus parata.

II. Cor. v. 13 : *MS. Latin.* Siue enim mente excedimus deo siue sobrij sumus uobis.—*MS. English.* For wheþer we excedyn in thoght or we ben sobre to þou to god *it is to be left and not of man to be demyd.*—*Ambrosiaster.* Sive enim mente excedimus, deo ; sive sanum sapimus, vobis. Hoc dicit, quia si elate vel superbe putatur locutus ; quia laudare se visus est, verum dicens, Deo hoc remittendum ; si autem non superbe intelligitur, sed ad gloriam audientium esse locutus. Corinthiis proficere dicit ; ut tunc sanum sit dictum audientibus, si ita intelligatur ut dictum est ; si autem jactanter putetur dictum, velut insanum deo dimittendum ; omnis enim superbia velut insania habetur.

Here the phrase in the gloss : to god *it is to be left*, corresponds to the *Deo hoc remittendum* of the commentary, but it is noteworthy that the Latin texts are not identical.

II. Cor. vii. 11 : In this case both the gloss and the commentary proceed upon the same plan of working the comments into the text, but there is no other similarity between them. The additional matter is entirely different, and the Latin texts are also different, for the series of nouns (sed defensionem ; sed indignacionem ; sed timorem, etc., A.V. yea, what clearing of yourselves, yea, what indignation, yea, what fear etc.) vary greatly from each other. The last sentence of the gloss,—*þe grete synne of hym þat hadde his faderys wyfe*—is a reference to I. Cor. v. 1, and has probably been supplied by the writer himself.

In the remaining cases there is no resemblance whatever between the glosses and this particular commentary ; the conclusion is that the Ambrosiaster commentary may possibly have been one of the sources for these glosses, but it cannot have been the only one. Possibly the marginal references were merely to remind the reader of the existence of commentaries by the Fathers upon these passages, which were considered important.

SECTION VI. *The Origin and Purpose of the Translation.*

This translation of the Pauline Epistles has no Prologue or other Introduction to explain how it came to be made, and its origin and purpose can, therefore, only be inferred from the nature of the work itself.

The North Midland characteristics of its English<sup>1</sup> connect it with a large group of renderings of parts of the New Testament into English. There are several of these renderings extant, whether with or without an accompanying commentary, from the fourteenth century, and all except one originated in the north of England. They are—

(1) Commentaries on the Gospels of St. Matthew, St. Mark and St. Luke.<sup>2</sup>

(2) A Version of the Acts and Catholic Epistles with parts of St. Matthew's Gospel.<sup>3</sup>

(3) The Apocalypse, with a commentary.<sup>4</sup>

(4) The Version of the Pauline Epistles in MS. Parker, 32.

The southern rendering mentioned above is that of the—

(5) Pauline Epistles and the Epistles of St. James, St. Peter, and St. John, contained in MS. Selwyn Coll. 108. L.I., and printed by Miss Paues.<sup>3</sup>

All of these, including the present version of the Pauline Epistles, seem to have been orthodox in origin, and to have been written for the clergy, the religious orders, or possibly the upper classes of the laity. In several cases this is proved by the address of the translator to his readers,<sup>5</sup> but in the case of the Pauline

<sup>1</sup> See *Section VIII.*

<sup>2</sup> *Wycl. Bible*, Vol. I. p. ix. Paues, *E.B.V. Introd.*, p. xxvii. (1904).

<sup>3</sup> Paues, *E.B.V.*, Cambridge, 1904.

<sup>4</sup> *Wycl. Bible*, Vol. I. p. viii. Paues, *E.B.V. Introd.*, p. xxi. f. (1902), p. xxvii. (1904).

<sup>5</sup> *E.B.V.*, p. xxvii. (1904).

Epistles of MS. Parker, 32, such evidence is lacking,<sup>1</sup> and no external references to it have been found. There is no prologue such as that prefixed to the Later Wycliffite Version,<sup>2</sup> or the dialogue between a monk, a nun, and their brother superior, which forms the Introduction to the E.B.V.<sup>3</sup> Conclusions as to its orthodoxy and as to its purpose can, therefore, only be drawn from the text itself and the glosses contained in it.

Those passages which seem to throw most light on the question of orthodoxy are the following—

Rom. xiii. 1: *Ilke soule þat is every man* be it subiect to þise powers abouen *þat is to kynges to princys to trybunys to centuryounys and to seculerys goode or euylle.*

This gloss might seem in two ways to suggest the influence of Wyclif's teaching. The use of the word *seculerys* might come more easily from one to whom the upholding of the secular priests against the regular orders was a matter of interest, and the emphasis laid upon the claims of authority by the addition of the words *goode or euylle* fits in with Wyclif's doctrine of Dominion and his insistence that those in authority must be obeyed, as in his famous phrase: "God must obey the Devil." On the other hand, the word *seculerys* is used here not of ecclesiastics but of lay rulers, and occurs quite naturally; the whole gloss is a legitimate expansion of the words commented on, and is too general to serve as evidence of definitely Wycliffite sentiment.

I. Cor. i. 24: *To þem eallid lewys or Grekys þat is to þem þe whilke ar kallid with predestynacyoun to þe lyf.*

This gloss, again, might seem to suggest some special theological point of view preferred by the translator, but the doctrine of predestination was not of controversial importance in the fourteenth century; there is no reference to it in the list of heresies attributed to Wyclif and condemned by the Council of Constance in 1418, and the gloss may be considered a perfectly correct and orthodox expansion of the translation.

I. Cor. ix. 9: *þou sehalte not bynde to þe mouth of þe oxe plowande; þat is þou schalt not forbede þe prechour to lyfe of þe ewangelye þat is of þe prechynge.*

<sup>1</sup> "Concerning the Pauline Epistles referred to above, there is no direct evidence to connect them with either side, but as far as I have been able to examine them, they contain nothing but what is strictly orthodox."—Paues, *E.B.V. Introd.*, p. xxviii. (1904).

<sup>2</sup> *Wycl. Bible*, Vol. I. p. 1, f.

<sup>3</sup> *E.B.V.*, p. 1, f.; ep. also pp. 47, 48 (1904).

This is really a perfectly fair gloss on the text, ep. v. 14 in the same chapter and I. Tim. v. 18; but the emphasis laid on the passage by this particular interpretation of the metaphor may perhaps show an anti-Wycliffite tendency, since Wyclif advocated, in some cases, the alienation of Church property.

I. Cor. ix. 13: *þei þat wyrken in þe temple as werkmen . . . þei þat serfen to þe anteer as preestys.*

This careful distinction between the priests who serve the altar and the other orders is distinctly non-Wycliffite if not anti-Wycliffite. The strong hostility of the orthodox members of the Church to Wyclif's eucharistic doctrines was always partly due to the realisation of the close connection between the Roman doctrine of Transubstantiation and the sacerdotal claims of the priesthood.

II. Cor. xi. 26: *In perelys in false freris* is the translation of *periculis in falsis fratribus*, where the Wycliffite versions read *false britheren*.

The MS. rendering is not necessarily to be considered Wycliffite; it may equally well represent a secular or a monastic point of view, since both these sections of the orthodox Church were opposed to the friars.

There are, lastly, three glosses similar to each other which seem to be directed against some definite abuse, or to reveal a personal point of view. They are—

II. Cor. ii. 17: *But we spekyn þe woord of god in pureness not for wynnyng, nor with mengyng of fables but as we hafe lernyd of god.* II. Cor. iv. 2: *Not goande in falsnes of ypocrisyse nor auowtriande þe woord of god þurgh mengyng of falste or prechynge for wynnyng.* II. Cor. vii. 2: *No man we corruptyn with mengyng of falsyte as þe false apostolys don.*

This insistent condemnation of preaching for gain may be an attack by a member of the orthodox party or by a follower of Wyclif against friars and pardoners; Chaucer's Pardoner admits to his fellow-pilgrims that his “entente is nat but for to wynne” in preaching.<sup>1</sup>

The phrase *mengyng of fables* or *falsyte* may be an orthodox censure on the preaching of the Lollards, though it may possibly be a more general attack on the anecdotal style of sermon which obtained in the fourteenth century, especially among pardoners and friars. Chaucer's Pardoner again affords an illustration—

<sup>1</sup> *Canterbury Tales*, C. l. 403.

“Thanne telle I hem ensamples many oon  
Of olde stories longe time agoon,  
For lewed peple loven tales olde.”<sup>1</sup>

These three glosses seem to suggest that the writer was a preacher of sober and learned discourses, with his own condemnatory opinions of “popular sermons.”

From these glosses it may be concluded that the translator was orthodox, since there is no evidence of Wycliffite leanings in his work, while there is some slight suggestion of Anti-Wycliffite views, especially in the gloss upon I. Cor. ix. 13. On the whole the evidence is slight; there is, indeed, hardly enough to indicate that he was interested in or aware of the current heresies. In a work belonging to the North or North Midlands this is not surprising, even at the very end of the fourteenth century. Certainly, Lollardy reached Leicestershire and Northamptonshire before the death of Richard II., but it did not spread to Lincolnshire till the fifteenth century.<sup>2</sup> Very little is known of Lollardy in Scotland; there is no evidence of its presence there until much later, and Murdoch Nisbet’s rendering of the L.V. into Scots was probably not made until 1513-22.<sup>3</sup>

It is well known that the Church was not opposed to vernacular translations of the Bible until the prohibitions of Archbishop Arundel in 1408/9. French versions were current among the upper classes in England before Wyclif’s time,<sup>4</sup> and there were, as has been seen, many orthodox versions of parts of the Bible in English. The author of *Piers the Plowman* was not uttering heretical views when he made Thought say

<sup>1</sup> *Canterbury Tales*, C. I. 435 f.

<sup>2</sup> See Trevelyan, *Age of Wycliffe*, map facing p. 352.

<sup>3</sup> T. G. Law, *The New Testament in Scots*, Vol. I. *Introd.* (Scottish Text Society, 1901).

<sup>4</sup> “As lords of England have the Bible in French, so it were not against reason that they hadden the same sentence in English” (Matthew, *English Works of Wyclif*, p. 429). See also S. Berger, *La Bible française au Moyen Âge*, pp. 115, 145 f., 230 f., where several French Biblical translations are mentioned, made in England in the fourteenth century or earlier.

that it was part of the work of Dobet to translate the Bible; he—

... “hath rendred the Bible  
And precheth to the poeple seynt Poules wordes.”<sup>1</sup>

These versions must all have been restricted to the gentry and to the clergy, since the poor could not have afforded to purchase MSS. But the Wycliffite Bible was definitely intended for all classes, and it was its spread among the poor that led to the Arundel restrictions, not its inaccuracy. Even after 1408/9, persons considered suitable by the Bishops or the Provincial Councils could always obtain a licence to have a vernacular Bible in their possession, and it is known that the Wycliffite Bible was often so licensed. The Church, then, even after the suppression of Wyclif's teaching, cannot be said to have been opposed to translations of the Bible as such, but merely to their indiscriminate circulation, because they provided a basis for individual and often heretical exposition of the Scriptures, and there is no presumption that a fourteenth-century translator of the Bible, working before the issue of the Arundel prohibitions, would be other than a loyal son of the Church.

There was a widespread feeling at the time that, if a translation were made, the Latin original should not be entirely separated from the English rendering. For instance, the author of a treatise on the Ten Commandments, writing c. 1420–1434, says in his prefatory note—

“ And þe for for þe blessinge and loue of god And oure lady; And of seint Michael, And of him þat made þis book, þat neuer man ne woman lete departe þe engeliehe from þe latyn, for diuers causes þat been good and lawful to my felynge.”<sup>2</sup>

The views of the author of an Epistle called *The Chastisynge*

<sup>1</sup> *Piers the Plowman*, B. text, Passus VIII, ll. 90, 91; the passage also occurs in texts A. and C.

<sup>2</sup> MS. 94, f. 101 b, 102. St. John's College, Oxford, ed. J. F. Royster (p. 9).

of *Goddis Children*<sup>1</sup> upon the possession and use of vernacular versions are also noteworthy—

“ Neþeles I wole not repreue suche translaciouns, ne I repreue not to haue hem on Englische, ne to rede on hem where þei mowe stire þou to more denoueion, and to þe loue of god. But utterli to vse hem on Englische and leeue þe Latin I holde it not commendable.”

There is nothing in this version of the Pauline Epistles which would have been censured by this author, especially as the Latin text is included, as it is not in the E.B.V. or the Wycliffite Versions. His is the Church's usual point of view; the actual making, possession, and reading of an English version are not condemned, provided that such a version is used as an aid to the study of the Latin text and not as a substitute for it.

The conclusion is, therefore, that this translation is orthodox in origin; there is no evidence against this, and it is rendered probable by the similarity of this to other contemporary northern translations of parts of the New Testament, the orthodoxy of which there is no reason to doubt,—by the very absence of controversial matter, by the presence of the Latin text, and by the comparatively early date.<sup>2</sup>

The question of the original purpose of the author in making this translation and the use for which it was intended can now be dealt with.

The opinions hitherto held by historians of the Bible in England as to the purpose of this work are various. The view held by Lewis was that it was made for the translator's own use; in this he is apparently followed by Moulton, and by Bagster, who adds the suggestion that it was to help in giving instruction. Baber, on the contrary, thought that it was meant for use by the congregations, Dr. Stoughton by a non-Wycliffite circle, and Prof. Lechler by ignorant priests.

Baber's opinion may be dismissed; it will be shown in *Section VII.* that the translation follows the Latin text too closely

<sup>1</sup> MS. B. 14, 19, fol. 62 b. Trinity College, Cambridge; ep. *E.B.V.*, p. xxviii. (1904).

<sup>2</sup> See *Section VIII.*

to be read independently of it, hence the work could have been of little use to ordinary members of a congregation.

Dr. Stoughton's arguments have already been dealt with.<sup>1</sup>

The view of Lewis and Moulton that the translation was made for private devotional reading is not borne out by the character of the glosses, which clearly suggest explanation and exposition rather than reflection.

On the other hand, the unsystematic arrangement of translated passages and the irregular occurrence of the glosses militate against the suggestion of Prof. Lechler that the work was intended as a handbook for ignorant preachers.

There remains the theory of Bagster that the translation was made for the writer's own use in giving instruction, and a closer examination of the glosses gives considerable evidence for this view, and throws some light on the kind of instruction for which the work might be used.

The study of the Bible was an important part of the mediæval University course. In this, instruction in the Bible and Theology usually took the form of a dictation by the lecturer of a passage of the book under consideration, followed immediately by the dictation of a gloss or commentary upon the passage.<sup>2</sup> Hence in the catalogues of mediæval Libraries entries are frequently found of glossed Bibles or books of the Bible, as in the twelfth-century Catalogue of the Library of Christ Church, Canterbury, the fifteenth-century Catalogue of the Library of St. Augustine's, Canterbury, and in John Whytefeld's Catalogue, compiled in 1389, of the Library of Dover Priory.<sup>3</sup> The Catalogue made in 1418 of the Library of Peterhouse, Cambridge, contains entries of a glossed gospel of St. John and of a brief tractate on the Epistles of St. Paul<sup>4</sup> (*i. e.* the Commentary without the text). These were probably works of a different character from

<sup>1</sup> See Section III.

<sup>2</sup> H. Rashdall, *Universities of Europe in the Middle Ages*, Vol. I. p. 220 (1895).

<sup>3</sup> M. R. James, *The Ancient Libraries of Canterbury and Dover* (1903).

<sup>4</sup> See *Camb. Hist. Eng. Lit.*, Vol. II, chap. xv.

the MS. under consideration, being more methodical and theologically learned.

As to Schools, a good deal is known about their foundation and management in the Middle Ages, but not much about the instruction which was given in them. Many were ecclesiastical foundations, connected with Cathedral or Collegiate Churches or with Chantries; others were purely secular, and were connected with Guilds or Hospitals, or were quite independent foundations. The question of schools in or connected with monasteries is a very doubtful one, but it does not appear that the monasteries maintained, at any rate before the fourteenth century,<sup>1</sup> any schools open to others than their own inmates.<sup>2</sup> Before then the only teaching given had been to those few boys who were offered by their parents for monastic life at an early age, and these were merely taught the rule of their order and singing for the choir. Later on there are records of some poor boys being maintained by the richer houses, but nothing is said about their education, though a little may have been provided by the chaplain of the Almonry.<sup>3</sup>

The ecclesiastical foundations were for the most part controlled by the secular clergy; from the meagre evidence as to the *curriculum* in these schools it does not appear that the Bible itself was taught as a rule, except the Psalms, the most usual book of instruction. A record of 1361 states that the boys in the school at Penrith, founded by the Bishop of Carlisle, were taught *super psalterijs* [sic], the grammar of Donatus, and singing.<sup>4</sup>

<sup>1</sup> A. F. Leach, *Early Yorkshire Schools*, Vol. I. Record Series, Vol. XXVII. p. viii. (1898).

<sup>2</sup> A. F. Leach, *Documents relating to Early Education in Worcester*, *Introd.*, p. ii. (1913): "The Monastic public school taught by monks is a mere chimera, no real specimen of which has yet been produced."

<sup>3</sup> *Ib.*, pp. xlvi and xlvii.

<sup>4</sup> J. Wilson, *Scottish Historical Review*, Vol. XI. pp. 39-53, where it is suggested that *psalteria*, since the substantive is in the plural, may mean musical instruments of some kind (cp. Vulgate, *psalterium*, where A.V. reads *psaltery*), but it seems very unlikely that instruction in playing them would be given in the school.

On the other hand, the Chantry certificates and warrants made in the reigns of Henry VIII. and Edward VI. show that even the school in so remote a place as Burgh (Brough) under Stainmore in Westmorland contained a volume of six books of the Bible, called *glosa ordinaria*, valued at 13*s.* 4*d.*<sup>1</sup> These documents contain very few entries of books, and this is the only place where a Bible is mentioned.

There is evidence that the schools managed by the secular clergy were sometimes attended by those in minor orders. Twelfth-century records of this remain with regard to both Worcester and Lincoln.<sup>2</sup> At the former place, the four chaplains of the Carnary Chapel had to go to school daily, and lectures were given from 6 a.m. to 9 a.m. The school which they attended may have been a grammar school or a divinity school. Biblical instruction would certainly have been given in these cases, and for such instruction the work in this MS. is in many ways adapted.

In addition to this professional instruction there was more general instruction from the pulpit, both in monasteries to congregations of monks, and in ordinary churches to the general public.

The duty of the secular clergy in teaching the people, as Chaucer tells us that his Poor Parson did, was evidently considered to be very important. It is clearly and emphatically stated in a statute<sup>3</sup> of the diocesan synod of Carlisle held in 1259. The clergy of the diocese are to be subjected to a periodical inspection, and asked—

“whether they know the Decalogue, that is the ten Precepts of the Law of Moses, and that they preach and explain them to the people entrusted to them; and whether they know how to repeat the Seven Deadly Sins and to preach them to be avoided by the people; and whether they know simply the Seven Sacraments; and whether they have at least a simple understanding of the Faith according to what is contained in the Psalm

<sup>1</sup> A. F. Leach, *English Schools at the Reformation*, pp. 103, 104 (1896).

<sup>2</sup> A. F. Leach, *Documents relating to Early Education in Worcester*, pp. xvii.-xix. (1913).

<sup>3</sup> *Statuta Karleolensia*, MS. No. 26.

*Quicumque Vult*, and in the larger Creed, and know how to instruct the people entrusted to them in these things.”<sup>1</sup>

The preaching friars, as well as the secular clergy, taught the people from the pulpit, often with the assistance of glosses or commentaries. The friar in Chaucer’s *Summour’s Tale* explains that he preaches—

“ Nat al after the text of hooly writ;  
 For it is hard to yow, as I suppose.  
 And therfore wol I teche yow al the close,  
 Glosynge is a glorious thynge certeyn,  
 For lettre sleeth, so as we clerkes seyn.”<sup>2</sup>

Ironical as it is, this passage is contemporary evidence of the kind of preaching then in vogue, and for such preaching the MS., with its convenient juxtaposition of the Latin and English passages, and its elucidating comments, would clearly be useful, though it is, as will be shown, not adapted in some ways for ordinary preaching purposes.

The character of the glosses and amplifications themselves has already been examined in *Section V.*, and certain kinds of additions there grouped together bear on the purpose of the translation, and point directly to the conclusion that it was meant for use by a teacher or preacher. Those that do so most clearly are those that help to make a statement more emphatic, especially by putting it negatively as well as positively—see *Section V.* 3 (e) ( $\gamma$ ). This way of looking at a thing from both sides is particularly convincing as to the didactic purpose of the work. Almost equally so are the phrases which recapitulate preceding arguments, or anticipate what follows—see *Section V.* 3 (e) ( $\beta$ ), thus making the subject-matter of the whole passage clear at once and continuously. Again, the rhetorical repetitions and exclamations, and the phrases of address inserted for emphasis (*Section V.* 3. c, d) suggest that the writer was thinking of expounding or declaiming the text rather than merely reading it

<sup>1</sup> Translation by James Wilson in *Scottish Historical Review*, Vol. XI. pp. 39–53.

<sup>2</sup> *Canterbury Tales*, D. I. 1790 f.

or meditating upon it. The references in the text to other books in the Bible (see *Section V. 3. f*) would be particularly useful to a preacher as reminders, but they are too vague to serve any other purpose. The same is true of the marginal references to passages in the writings of St. Augustine and St. Ambrose (*Section V. 3. h*). The explanatory glosses, too (*Section V. 1*), would afford excellent help to any one teaching from the Bible, particularly those which explain metaphors and suggest alternative interpretations. It is noteworthy that these are quite different in character from the alternative renderings of separate words which occur very frequently in the earlier of the two Wycliffite versions,<sup>1</sup> which was intended to be read by all classes.

There are a few other additions to the text not noted in *Section V.* which afford some evidence in support of this theory of didactic purpose, and suggest that the writer, in spite of the occasional rhetorical treatment of his work that might belong to the pulpit rather than the teacher's desk, had, on the whole, an audience of students able to follow the Vulgate Latin in his mind—an audience such as might be found in a school for those in minor orders, or in a monastery—rather than an ordinary congregation of laity.

I. Cor. iv. 8: Now bee ȝee fyld . now be ȝee maad ryche ; with outen ys ȝee regnyn ; not [sic] þat þe apostyl spekys here by a fygure þat is callyd gronya.

This is evidently a gloss intended for a teacher; the use of the learned word *gronya*, and of other learned words in glosses (see *Section V.*) shows that the writer can hardly have meant his work for the common people, who would not have understood it.

Rom. xiv. 6: He þat etys þat *is alle thynge* he etys to oure lord . . . he þat etys not þat *is he þat abstenes* to oure lord he etys not ; þat *is to þe honour of oure lord it is þat he etys not* ; and he thankys god for þe abstynence gifен unto hym.

Here the text is filled out, point after point being carefully emphasised so that nothing be lost by untrained minds because of the conciseness of the original.

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<sup>1</sup> See *Section VII.*

I. Cor. vii. 18: . . . be he not circumeyded; *þat is be he not constreyned to þe jewys use.*

By this gloss the significance to the argument of the difficult word is made clear.

I. Cor. ix. 4: Wheþer we hafe not power of etyng and drynkyng *þoure thyngys* *þat is of lyfing of þoure goodys*. *as þof he seyde zis we hafe.*

Here the answer is duly supplied to the rhetorical question in the text, as though to remind a teacher that a slightly educated person might not perceive that an affirmative answer was really implied.

I. Cor. xii. 3: No man may seye *þat is verrely in thouȝt woord and werk iesus is lord* but in *þe holy gost.*

This phrase gets the full meaning out of the sentence, and may well have been the text of a discourse.

I. Cor. xiv. 26: Ylkeone of *þou* has *þe salm*. *þat is þurgh þe grace of god vndyrstandys þe salmys*; an oþer has *þe tonge*. *þat is to seye dynuerse kyndes of tonges* an oþer has *lore of thewys* an oþer has *þe apocalipse*. *þat is to sey reuelacyoun* an oþer has *interpretacyoun*. *þat is to sey exposycyoun of scripturys.*

Here an explanatory note is added to each phrase so that none of the meaning may be lost or assumed as known. This passage illustrates the careful exactness with which the argument of the original is followed, the recapitulations, amplifications, and explanations with which each point is secured. The same characteristics have been illustrated by other glosses already quoted in *Section V.*

Apart from the additions themselves there are one or two points which are also in favour of this theory that the work was undertaken by a cleric for his own use in preaching or teaching.

The gradual change in the length of the passages translated at a time and in the frequency of the glosses suggests that the writer grew more at home in his work as he proceeded, and no longer required so many reminders<sup>1</sup>; and also that he was not thinking so much of the needs of other teachers who might make use of his work as of himself.

The presence of the Latin text is also significant, since it is absent in both the Wycliffite versions, and also in the E.B.V., in the former case because they were not intended for ecclesiastics alone, but for the whole nation, and in the latter because the persons for whom it was made could not understand the Vulgate.

<sup>1</sup> See above, p. xlvi.

so that to include the Latin text would obviously have been superfluous. Richard Rolle's *Psalter*, which gives the Latin text, is altogether of a different character, since it was meant for private reading and meditation, and included a commentary.

The conclusions, then, to be drawn from records of mediæval religious instruction, and from an examination of the text itself, are that this translation was not made for ordinary reading by all and sundry, as the Wycliffite versions were, since in addition to other reasons its English is too awkward and unintelligible for those who could not refer to the Latin text, which is included in the work. It does not seem likely that it was meant for the private study of educated persons, nor that the author made it, as Richard Rolle did his *Psalter*, for some friend, clerical or lay; the character of many of the glosses goes against both these possibilities, and in the latter case there would probably have been some indication of its purpose in the MS. or in the work itself. Again, its comments are too simple in character and desultory in method for it to have been used in University teaching. Rather, it appears to come from one who was interested in the question of preaching—a supposition borne out by the glosses on II. Cor. ii. 17, iv. 2, and vii. 2, quoted on p. lv.—and knew something of rhetorical methods. The whole nature of the work suggests that it was made for the author's personal use in expounding Pauline arguments or in basing sermons upon them. The glosses almost all arise quite simply out of the context, and very few imply the use of any learned sources; this fact alone precludes the supposition that the work was intended as a text-book for advanced teaching, and so does its want of method. The Carlisle statute quoted above shows that the secular clergy were expected to teach from the pulpit; that glosses were used in sermons is certain from Chaucer's ironical reference to this method of exposition in the *Summour's Tale*, and there are frequent allusions to it in *Piers the Plowman*.

On the other hand, the work would be equally well adapted for the use of a teacher in a school addressing an audience composed of students who were capable of following, more or less,

the passages in Latin as he read them. A similar audience would no doubt be provided by a congregation of monks, but the close way in which the argument is followed and its points emphasised, anticipated, and recapitulated, as in I. Cor. xiv. 26, suggests that it may well have been used by a teacher in a school such as that attended by the chaplains of the Carnary Chapel at Worcester. The absence of book-learning in the glosses would not be felt in the instruction of slightly educated men in minor orders, for whom the proper understanding of the Pauline argument was of the first importance. The large number of learned words contained both in text and glosses, as in I. Cor. iv. 8, support this suggestion of pedagogic use, but they are not a conclusive proof, since if the people found them pleasing in religious plays,<sup>1</sup> they would no doubt not dislike them in sermons.

The translation is certainly not Wycliffite but orthodox, and is such that the Church can have found no reason for prohibiting its use. It was made by an ecclesiastic—monk or secular clerk, but not friar, since a friar would never have translated *in falsis fratribus* by *in false freris*.<sup>2</sup> A monk would have more leisure and perhaps more learning for such a work than a secular clerk, but would be less likely to have so marked a bent for teaching or preaching as that displayed by the author.

As to the date when the translation was made, it is impossible to determine an exact date in the absence of any external evidence or any definite clues in the work itself. There is perhaps a slight indication in Col. i. 29, which reads: “I trauayle in striuande agynus þe rebelys.” This interpolation seems quite gratuitous, and may perhaps indicate a date soon after 1381.

The language-forms point to the latter part of the fourteenth century,<sup>3</sup> and the handwriting is of the same date, or perhaps a little later.<sup>4</sup>

<sup>1</sup> See the second passage from George Puttenham quoted in *Section V*, pp. xxxvi, xxxvii.

<sup>2</sup> II. Cor. xi. 26.

<sup>3</sup> See *Section VIII*.

<sup>4</sup> See *Section I*.

The translation may have preceded the Wycliffite versions, and at any rate was probably not long after them, since when these translations of the complete Bible became widely known there would be less likelihood of such halting and laborious translations of portions of it being made.

In any case it was almost certainly made before 1408/9, when, by the Constitutions of Archbishop Arundel, the use of all English versions made in the time of Wycliff or since and the making of new ones were strictly forbidden to all, clerical and lay alike.<sup>1</sup>

#### SECTION VII. *The Translation compared with its Contemporaries.*

The translations of the Bible in the fourteenth century form part of a general activity in translating in England at that time. Most of the literary production, from that of the “grand translateur” downwards, consisted of translations and adaptations both in verse and prose, of foreign originals. Here it is only necessary to consider those in prose; these differ widely in character. In the first place there are those admirable renderings which combine a reasonable amount of accuracy with idiomatic and natural English, such as Chaucer’s *Boethius*; on the one side of these are the free and unpedantic translations which regard the spirit rather than the letter, such as *The Travels of Sir John Maundeville* and John Trevisa’s translations of Higden’s *Polychronicon* and of the *De Proprietatibus Rerum* of Bartholomaeus Angelicus; and on the other side are those works which are little more than word for word construing from their respective originals, such as Dan Michel’s *Ayenbite of Invit* and Richard Rolle’s *Psalter*, the former being a translation from the French, the latter from the Vulgate Latin. There is interesting contemporary evidence that the questions of translations

<sup>1</sup> Wilkins, *Concilia*, Vol. III. p. 317.

generally, and of the claims of literal as against idiomatic rendering, were being discussed. The author of the *Chastisynge of Goddis Children*<sup>1</sup> recognises the arguments then current against translating the Bible into English at all, but is not himself utterly opposed to vernacular renderings and their moderate use. He writes—

“ Many men repreueþ to haue þe Sawter or Matyns or þe Gospel in Englisch or þe Bible, bicause þei moun not be translatid in-to no vulgar word bi þe word as it stondiþ wiþoute greet circumloeciuon aftir þe felyng of þe first writeris whiche translatiden þat in-to Latyn bi þe teching of þe Hooli Gost. Neþeles I wole not repreue suche translaciouns, ne I repreue not to haue hem on Englische.”

The question of the advisability of translations at all is discussed at greater length in a *Dialogue between a Lord and a Clerk upon Translation*,<sup>2</sup> written by John Trevisa probably about the year 1387, when he translated Higden's *Polychronicon*, for the Lord urges the Clerk in the dialogue to translate the “books of Chronicles” of “Ranulphus, monk of Chester.” The reasons for translating these and other useful works into English are set forward by the Lord, who demolishes the objections raised by the Clerk. Translations of the Bible are only mentioned in illustration of the general argument. The Septuagint, the Vulgate, and various Old English renderings are adduced by the Lord to show that Biblical translations have always been considered advisable, and the prevalent contemporary opinion that they were then particularly necessary, in spite of a certain prejudice against them (voiced by the Clerk), is expressed in the following passage—

“ Also holy wrytte in Latyn is bothe good and fayr And yet for to make a sermone of holy wrytte al in latyn to men that can Englysshe and no latyn, it were a lewd dede, for they be neuer the wyser For the latyn but it be told hem in Englysshe what it is to mene. And it maye not be told

<sup>1</sup> MS. B. 14, 19. fol. 62 b. Trin. Coll. Camb. ep. E.B.V. p. xxviii. (1904).

<sup>2</sup> *An English Garner: Fifteenth Century Prose and Verse*, ed. A. W. Pollard, p. 203 f. (1903), with spelling modernised from Caxton's edition of 1482.

in englissh what the latyn is to mene without translacion out of latyn in to Englysshe. Thenne it nedeth to haue an englysshe translacion and for to kepe it in mynde that it be not foryeten it is bettre that such a translacion be made and wryten, than sayd and not wryten.”<sup>1</sup>

It must have been a similar train of thought that led the translator of this version of the Pauline Epistles to set out upon his work.

Both Trevisa and the reviser of the Wycliffite Bible discuss literal as against idiomatic translation. Before beginning his translation of the *Polychronicon* the former wrote a letter<sup>2</sup> to his patron, Lord Thomas of Barkley, which may be considered as the preface to the work, since it states the principles of translation which Trevisa intended to follow. He writes—

“ I[n] some place I shall set word for word, and actiffe for actiffe, and passife for passife, arowe righ[t] as it stondeth without changinge the order of words, and set actife for passife,<sup>3</sup> and ayenward; And in some places I must set a reson for a word and tell what it meaneth; But for all such changing, the meaning shall stand and not be changed; but some words and names of Cuntries, of londs, of Cities . . . must be set and stand for himself in her owne kinde; as Asia, Europa, Africa, . . . and many such words and names.”

The principles of translation laid down by the Wycliffite reviser were, as is well known, similar to those of Trevisa. He writes—<sup>4</sup>

“ First it is to knowe that the best translating is out of Latyn into English, to translate aftir the sentence and not oneli aftir the wordis, so that the sentence be as opin, either openere, in English as in Latyn, and go not fer fro the lettre; and if the lettre mai not be suid in the translating, let the sentence euere be hool and open, for the wordis owen to serue to the entent and sentence, and ellis the wordis ben superflu either false.”

<sup>1</sup> Caxton, *ib.* p. ii (1482).

<sup>2</sup> John Smyth: *Lives of the Berkeleys*, ed. Sir John Maclean, Vol. I. p. 344; A. W. Pollard, *ib.*, pp. 209–10 (with modernised spelling and emended text).

<sup>3</sup> Mr. Pollard emends the sentence to the following: “[But in some place I must change the order of words] and set active for passive,” etc.

<sup>4</sup> Forshall and Madden, *General Prologue*, Cap. XV. Vol. i. p. 56 f.

Then follows detailed grammatical advice—

“ In translating into English, manie resolucions moun make the sentence open, as an ablatif case absolute may be resoluid into these thre wordis, with eouenable verbe, *the while, for, if*, as gramariens seyn; . . . and sumtyme it wolde acorde wel with the sentence to be resoluid into *whanne*, either into *aftirward* . . . ; and sumtyme it mai wel be resoluid into a verbe of the same tens, as others ben in the same resoun, and into this word *et*, that is, *and*, in English . . . Also a participle of a present tens, either preterit, of aetif vois, either passif, mai be resoluid into a verbe of the same tens and a coniunceioun copulatif . . . and this wole, in manie placis, make the sentence open, where to Englisshe it aftir the word, wolde be derk and douteful. Also a relativ, which mai be resoluid into his antecedent with a coniuncionn copulatif . . . Also whanne oo word is oonis set in a reesoun, it mai be set forth as ofte as it is undurstonden, either as ofte as reesoun and nede axen; and this word *autem*, either *vero*, mai stonde for *forsythe*, either for *but*, and thus I vse comounli; and sumtyme it mai stonde for *and*, as elde gramariens seyn. Also whanne riȝtful construeioun is lettid bi relaeion, I resolute it openli. . . . At the bigynnyng I purposide, with Goddis helpe, to make the sentence as trewe and open in English as it is in Latyn, either more trewe and more open than it is in Latyn . . . And where I haue translatid as opinli or opinliere in English as in Latyn, late wise men deme, that knownen wel bothe langagis, and knownen wel the sentence of holi scripture. And wher I have do thus, or may, ne doute, thei that kunne wel the sentence of holi writ and English togidere, and wolen trauaile, with Goddis grace theraboute, moun make the bible as trewe and as opin, ȝea, and opinliere in English than it is in Latyn. . . . But in translating of wordis equiuok, that is, that hath mani significacions undur oo lettre, mai liȝtli be pereil, for Austyn seith in the ij. book of Cristene Teching, that if equiuok wordis be not translatid into the sense, either vndurstanding, of the autour it is error. . . . Therfore a translatour hath greet nede to studie wel the sentence, both bifore and aftir, and loke that suche equiuok wordis acorde with the sentence, and he hath nede to lyue a clene lif, and be deuout in preiers, and haue not his wit occupied about worldli thingis, that the Holi Spiryt, autour of wisdom and kunning, and truthe, dresse him in his werk, and suffre him not for to erre. Also this word *ex* signifieth sumtyme *of*, and sumtyme it signifieth *bi*, as Jerome seith; and this word *enim* signifieth comynli *forsythe*, and, as Jerome seith, it signifieth *cause thus, forwhi*; and this word *secundum* is taken for *aftir*, as manie men seyn, and comynli, but it signifieth wel *bi*, either *up*, . . . Manie such aduerbis, coniunceiouns, and preposiciouns ben set ofte oon for another, and at fre chois of autouris sumtyme; and now tho shulen be taken as it aeordith best to the sentence. Bi this maner, with good lyuyng and greet trauel, men moun come to trewe and cleer translating, and trewe vndurstanding of holi writ, seme it neuere so hard at the bigynnyng.”

Trevisa's principles allowed of more elasticity than those of the Wycliffite reviser. In Trevisa's educational works it was sufficient to give an assurance that the meaning should "stand and not be changed," and his aim was not to be exact but interesting, vivid, and amusing. Accordingly he gives the preference to colloquialism over exactitude, and allows himself to abridge or to expand his original at will. It is to be regretted that the Biblical translation with which Trevisa has been credited by tradition is not extant; there his free and lively methods and the ultra-literal fashion that often spoilt fourteenth-century Biblical translations might have happily tempered each other. For the translation of the Bible, although perhaps it belongs to the general fashion of the fourteenth century, stands on a separate footing. Here alone the translator felt the obligations of accuracy and scholarship. A comparison of the various Biblical translations of the fourteenth century illustrates especially the efforts made to reconcile the two ideals of preserving the exact significance and of giving it in intelligible English. There are those in which nothing, or hardly anything, more than literal construing is attempted; such is Richard Rolle's *Psalter*,<sup>1</sup> conjecturally dated in 1326/7<sup>2</sup>. This consists of the Latin text, followed by a translation, and then by a commentary, and thus corresponds to the commentaries on the Gospels mentioned in *Section VI.* p. liii. The translation is mere construing of the Latin; it would not be possible to be more literal. The Latin order of words is rigidly followed with entire disregard of the English usage, and Latin cases and prepositions are not adapted.

Thus he renders in *Psalm I.*—

Verse 1: *Beatus uir qui non abiit in consilio impiorum: et in via peccatorum non stetit, et in cathedra pestilencie non sedit*, by "Blisful man the whilk oway ȝed noght in the counsaile of wicked; and in the way of synful stode noght, and in the chaire of pestilens he noght sate."

Verse 2: *Sed in lege domini voluptas eius: et in lege eius meditabitur die ac nocte*: "Bot in laghe of lord the will of him: and in his laghe he sall thynke day and nyght."

<sup>1</sup> Ed. H. R. Bramley, Oxford, 1884.

<sup>2</sup> *Ib.*, p. xv.

The commentary that follows each verse is also mainly a translation, and is only slightly less literal than the text itself.

The early Wycliffite Version of 1382 is an attempt at a more natural translation than this, but it is hardly more successful. Here the writer is additionally hampered by his lack of command of the Latin, but what is specially noticeable is his anxious solicitude lest he should mislead. He feels that his work will be read chiefly by those who have no opportunity of reference to the Latin original, so that the entire responsibility lies on him.

This is evident in his nervous use of numerous double renderings, which are much more frequent in this early text than in the revision, more frequent, even, than in this present version of the Pauline Epistles, where the presence of the Latin text provided a safeguard.

For instance, the *E.V.* reads, in I. Cor. i. 8, *crime or greet synne*; in ver. 10, *scismes or dyuysions, dissencions or discordis*; in ver. 11, *signyfied or toolde*; in ver. 17, *to euangelyse or preche the gospel*; in ver. 25, *syk thing or freel*; and so on.

Better work is found in the translation of parts of the New Testament published by Miss Paues (*E.B.V.*) The quality of the *E.B.V.* varies considerably in different parts of it, since it is by two translators. The second part<sup>1</sup> is inferior to the first. As in the present text, there are many glosses and alternative renderings, and many mistranslations due either to ignorance or to a corrupt Latin text from which the translation may have been made. Yet in spite of these Miss Paues considers this second part to be superior to the Earlier Wycliffite Version in clearness of expression, although in accuracy and polish it is inferior to the Later.<sup>2</sup>

The first part<sup>3</sup> of this translation was made by a good Latin

<sup>1</sup> Consisting of the first six chapters of St. Matthew, the Acts, and the Catholic Epistles, written in a North Midland dialect.

<sup>2</sup> *E.B.V.* pp. lxxix.-lxxxvi (1904).

<sup>3</sup> Consisting of a Prologue, the Pauline Epistles, and those of Peter, James, and I. John, written in a Southern dialect.

scholar, who could also write clear and idiomatic English; his work is free from inaccuracies to a great extent, and is put by Miss Paues on a level with the Later Wycliffite Version.<sup>1</sup>

Finally, the Later Wycliffite revision is the work of a reviser who followed principles of translation which remain valid even when considered in the light of modern scholarship. His rules go, for the most part, against rather than in favour of an unswerving grammatical exactitude (though, of course, he does not admit of the slightest change of the meaning of the original) thus indicating in what direction had lain the fault of previous Biblical renderings.

The version in the MS. under consideration comes nearest to the Early Wycliffite translation. Often in the examples of syntax cited in *Section V* the E.V. shares the awkward and obscure construction of this version, but in order of words the E.V. is sometimes the more natural of the two; for instance—

Rom. i. 9: MS. *Testis enim michi est deus . . .* for witnesse to me is god. E.V. forsoth god is a witnesse to me. Rom. i. 21: MS. *obscuratum est insipiens cor eorum . . .* þe herte of þem vnwise is maad derk. E.V. the unwise herte of them is derkid (where the adj. *unwise* is rightly made to qualify *herte*). Eph. iv. i: MS. *Obsecro itaque uos ego uinctus in domino ut digne ambuletis uocacione qua uocati estis . . .* þerfore I beseche you breþere I bounden in oure lord þat ȝee worþily go þurgh þe calling þat ȝee ar callyd. E.V. and so I bounden in the lord byseche that ȝe walke worthily in the elepinge in which ȝe ben elepid. Eph. iv. 6: *qui super omnes et per omnia et in omnibus nobis . . .* þe whiche ouer alle and þurgh alle þyng and in alle vs. E.V. The which is above alle men and by alle thingis and in vs alle.

These improvements, however, are not very frequent, and the E.V. as a whole cannot be ranked much higher than the version of MS. Parker 32.

This version does not compare favourably with any other Biblical translation made in the fourteenth century, except with Rolle's *Psalter*. As has been said, it is on the whole inferior to the Wycliffite E.V., and though the inferior part of the E.B.V. is on about the same level of inaccuracy, in other respects it is

<sup>1</sup> *E.B.V.* pp. lxxxii. and lxxxvi (1964).

superior. The glosses in the E.B.V., though numerous, are of a very simple explanatory kind as a rule, and are seldom so extensive as those which sometimes occur in the Parker MS. 32. The text is much more readable and intelligible, and more independent of the Latin original, perhaps because the latter was not written alongside it. *A fortiori*, the first and better part of the E.B.V. is of much greater merit than the present translation. The version of the Parker MS. 32 is extremely literal and unpolished, and often inaccurate; in many places it would even have been incomprehensible to an English-speaking person unable to compare it with the Latin original. Its obscurity is due, to a certain extent, to its vocabulary, which contains a large number of words adapted from the Latin<sup>1</sup> that were not in common use at the time. These are sometimes explained by a gloss, but not always, and the very explanation constitutes an interruption, and distracts the reader's attention from the meaning of the passage as a whole. Examples of such unfamiliar words are: *vnordeyne, exacerbacyoun, molles, vndermystracion, susurrus, opitulacyoun, coaccyoun*.

The obscurity also lies largely in the syntax, which is often very much strained in conformity with the Latin original. The translator recognised no such principles as those laid down by the reviser of the Wycliffite Version in his Prologue for the guidance of other translators of the Bible.<sup>2</sup> He does not, as a rule, resolve Latin ablative absolutes and participles into subordinate clauses with a finite verb, nor does he often change a relative pronoun into its antecedent, repeated and preceded by a copulative conjunction. For instance—

Rom. i. 27: MS. *relichto naturali usu . . . þe kyndely use* forsaken. L.V. also the men forsoken the kyndli uss. I. Cor. i. 7: MS. *uobis . . . expectantibus reuelacionem . . . to* ȝou . . . abydande þe reuelacyoun. L.V. to ȝou . . . that abiden the schewyng. I. Cor. i. 18: MS. *pereuntibus . . . to þe perschende*. L.V. to hem that perischèn. Phil. iii. 13: MS. *autem quidem que retro sunt obliuiscens ad ea nero que priora sunt extendens meipsum. . . . but þoo thyngys þat ar behynde I forgetande and*

<sup>1</sup> See Section V.

<sup>2</sup> See above, p. lxx.

spredande me forsoþe to þoo thynges þat ar fyrst. L.V. y forȝete tho thingis that ben bifyndis, and stretche forth my silf to tho thingis that ben bifore. II. Thess. ii. 4 : MS. *ita ut in templo sedeat ostendens se tamquam sit deus* . . . so þat he sytte in þe temple of god schewande hym as þat he be god. L.V. so that he sitte in the temple of god, and schewe hym silf as if he were god. I. Tim. i. 6 : MS. *a quibus quidum aberrantes conuersi sunt* . . . fro þe whiche somme fro errande þei ben turnyd. L.V. fro whiche thingis sum men han errid and ben turned. I. Tim. i. 12 : MS. *quia fidelem me existimauit ponens in ministerio* . . . for he settande me in mynysterye trowide me trewe. L.V. for he gesside me feithful and putte me in mynystrie.

His fondness for relatives is illustrated by—

Rom. i. 3, 4 : MS. *de filio suo qui factus est ei ex semine dauid secundum carnem qui predestinatus est filius dei* . . . his sone þe whiche is maad to hym of þe seed of dauid after þe flasch þe whiche is before ordeynyd goddis sone. L.V. his sone which is maad to hym of the seed of Dauid bi the flesch, and he was bifor ordeyned the sone of God.

Here the L.V., because of the confusion of its pronouns, is not much better than the MS. rendering.

Sometimes the translator retains a subordinate clause with a conjunction and a finite verb, where the Wycliffite reviser has perceived the advantage of an infinitive, *e. g.*—

I. Cor. i. 27 : MS. *ut confundat forcia* . . . þat he confounde stronge thynges. L.V. to confounde the stronge thingis.

The order of words is often unnatural, and the phrases are stiff because the translator has not been bold enough to depart from the Latin order; in this respect the Wycliffite reviser is often his superior. For instance—

Rom. i. 15 : MS. *promptum est* . . . *ewangelisare* . . . it is redy and to þou . . . for to preche þe ewangelye. L.V. is redi to preche the gospel also to þou. I. Cor. i. 29 : MS. *in conspectu eius* . . . in þe siȝte of hym. L.V. in his siȝt. Phil. iii. 11 : MS. *configuratus morti eius* . . . I configured to þe deaþ of hym. L.V. and be maad lijk to his deeth. Phil. iii. 19 : MS. *quorum finis interitus* . . . þe eende of whom þe death. L.V. whos ende is deth. Phil. iii. 20 : MS. *nostra autem conuersacio* . . . oure forsoþe conuersacion. L.V. but oure lyuyng. I. Tim. i. 12 : MS. *gracias ago ei* . . . thankyng I do to hym. L.V. I do thankingis to him. Heb. viii. 3 : MS. *vnde necesse est et hunc habere aliquid* . . . wherfore it is nede and hym to haue sumwhat. L.V. wherfore it is nede that also this bischop haue sum thing.

Examples of the inaccuracy of the translator, and of his misleading, if not actually wrong, renderings have already been given in *Section V*.

Thus this translation cannot take a high place among works of a similar character in the fourteenth century, and in fact can only be placed above Rolle's *Psalter* and the *Ayenbite of Invit*. It is inferior to all the other New Testament and Bible translations, even to the Earlier Wycliffite Version and the inferior part of the E.B.V. But its form makes it clear that, like Rolle's *Psalter*, it was never intended to be read as an independent translation; and it shares equally with all the other New Testament translations of the time the interest of showing how the fourteenth-century mind wrestled with the difficulties of Pauline thought, clutching at the thread of the logical argument, as is shown, for instance, in the explanatory repetitions and references in Rom. v. 16, and striving to express the full thought, sometimes even finding more than is given (perhaps misled by some commentator) as in I. Cor. xv. 32, Rom. xiv. 7, 8, and 22. But for the most part the translator conscientiously attempts to make the text clear by the narrow light of a very simple morality and dogma (as in Rom. x. 6 and 7), although hampered by an indifferent knowledge of Latin and the lack of any real mastery over his own language.

### SECTION VIII. *Language.*<sup>1</sup>

#### I. *Vowels of stressed syllables.*

##### O.E. *Short Vowels.*

§ 1. O.E. *a* remains as [a] in closed syllables; in open syllables it is lengthened to [ā]—

*crabbe*, II. Tim. ii. 17; *forsaken* (p.p.), Rom. i. 27; with absorption of following unaccented vowel after loss of intervening consonant; *maude* (p.p.), Rom. i. 22.

<sup>1</sup> This Section only attempts to deal with words of English and Scandinavian origin. For explanation of abbreviated book-titles see Bibliography, p. xciii. f.

Before nasals O.E. *a* usually remains, but is lengthened to [ā] in open syllables, and to [ā] before lengthening consonant groups—

*thankid* (p.p.), Rom. i. 21; *name*, Rom. i. 5; *foond* (3. sg. pret.), II. Tim. i. 17; with earlier shortening: *standen* (1. pl. pres.), Rom. v. 2.

Throughout *fro* (O. Scand. *frá*) occurs for the native form *fram*.

Beside forms in *a* occur others in *e* from O.E. bye-forms in *æ*, in—

*whan*, Rom. iii. 4 (5 times); *þan*, Rom. v. 15 (17 times); *þanne*, Rom. viii. 10 (8 times); *when*, Rom. iv. 19 (62 times); *þen*, Rom. vii. 13 (28 times); *whenne*, I. Cor. xvi. 2 (once); *þenne*, Rom. xi. 6 (13 times).

### § 2. O.E. *æ* (Merc. Kent. *e*) appears as *a*—

*hadde*, Rom. i. 21; *fadyr*, Rom. iii. 25. O.E. *tōgædere*, *tōgedere*, always appears with *-i-*, *-y-* forms, on account of the following dental (cp. Morsb. § 109) or the preceding palatal (cp. Kal. § 208, *Aum.* 9.): *togidere*, Rom. i. 12; *togydere*, Rom. iii. 12. O.E. *gaederian*, *gadrian*, gives forms with *-a-* and *-e-* (each 4 times): e. g. *gederyd* (p.p.) I. Cor. v. 4; *gaderyd* (p.p.), I. Cor. vii. 29.

§ 3. O.E. *e* is written *e* whether retained as a short vowel or lengthened in open syllables to [ē]; when lengthened before lengthening consonant-groups (sound-value [ē]) or in monosyllables, it is written *e* or *ee*—

*helpere*, Rom. xvi. 9; *thenke* (1. sg. pres.), II. Cor. i. 17; *ete* (inf.), Rom. xiv. 2; *zeelde* (inf.), Rom. ii. 6; *weel*, Rom. xi. 19.

§ 4. O.E. *i* usually remains, written *i*. *y*, but is lengthened before lengthening consonant-groups—

*wille* (sb.), Rom. ix. 19; *drynke* (inf.), Rom. xiv. 21; *fynde* (1. sg. pres.), Rom. vii. 18.

O.E. *i* also appears sporadically as *e* in *þedyr*, Rom. xv. 24.

§ 5. O.E. *o* remains unless lengthened in open syllables or before lengthening consonant-groups—

*folc*, Rom. i. 5; *brokyn* (p.p.), Rom. xi. 17; *woord*, Rom. ix. 28; *ȝoldyn* (p.p.), II. Cor. i. 11.

O.E. *o* appears as *u* in *durste* (3. sg. pret.), Rom. v. 7, probably by analogy with other parts of the verb, e. g. inf. *durn*, Phil. i. 14.

§ 6. O.E. *u* remains, written *v*- initially, *u* or *o* medially, unless lengthened before lengthening consonant-groups, when it is written *ou*, value [ū]—

*vnderberande*, Col. iii. 13; *tunge*, Rom. xiv. 11; *sone*, Rom. i. 3; *ground*, Rom. xv. 20; *doumbe*, I. Cor. xii. 2.

§ 7. O.E. *y* (Kent. *e*) appears as *y*, *i*, representing unrounded [i], unless lengthened to [ī], written *y*, before lengthening consonant-groups—

*synne* (sb.), Rom. i. 28; *fulfild* (p.p.), Rom. i. 29; *mynde*, Rom. xv. 15.

O.E. *y* appears as *e* (26 times), beside *i* or *y* (25 times) in forms of the verb O.E. *wyrcan*, probably by analogy with the sb. Angl. *werc*, e. g. *werke* (1. sg. pres.), Rom. vii. 20; *wyrke* (1. sg. pres.), Rom. vii. 15.

O.E. *yfel* appears with *e* forms throughout, e. g. *euyl*, Rom. xiii. 3 (see Morsb. § 130).

The form *lefte* (2. pl. imp.), Heb. xii. 12, is from O.E. inf. *\*leftan* (Orm. *leftenn*) beside *lyftan* (see Morsb. § 129, Anm. 5).

O.E. *y* appears as *u* by analogy in *hungres* (3. sg. pres., cp. sb. O.E. *hungor*), Rom. xii. 20, and in *lustys* (sb. pl., from an O.E. byeform *lust* without umlaut), II. Tim. iii. 4 (cp. Morsb. § 129, Anm. 4. 2).

The forms *suche* (4 times, e. g. Rom. i. 32); *suyche* (17 times, e. g. Rom. ii. 2), *suych* (13 times, e. g. Philem. 9), O.E. *swilc*, *swylc*, may be due to the influence of the preceding *w* (cp. Urk. p. 64), or of the following palatal (cp. Kal. § 226 b). The forms *swych* (once), Heb. viii. 1, *swyche* (once), Heb. vii. 26, and *sich* (once), I. Cor. v. 1, also occur; which does not occur with *-u-* in this text.

The form *worte*, Rom. xiv. 2, (O.E. *wyrt*) is probably from a byeform without umlaut (cp. Morsb. § 129, Anm. 3).

### O.E. Long Vowels.

§ 8. O.E. *ū* usually appears as *o*, *oo*, value [ō]—

*holy*, Rom. i. 2; *aroos*, Rom. xiv. 9. In 5 cases a following *-i-* or *-y-* indicates the length of the *-o*, e. g. *rois* (3. sg. pret.), Rom. viii. 34; *aboyd* (3. sg. pret.), Heb. xi. 10. The Northern *-a-* occurs 3 times; *takyns*, *haly*, Rom. xv. 19; *ham*, I. Cor. xiv. 35. In Scand. loanwords the corresponding Scand. diphthong *ei* remains as *ay*, *ey*, e. g. plur. *gayte*, *gayt*, Heb. ix. 12, 13; *geyte*, Heb. x. 4, ep. O. Scand. *geit*.

§ 9. Angl. W.S. *ā*, Kent. *ē* (Gmc. *ai* + *i*, *j*) appears as *e*, *ee*, value [ē]—

*hele*, Rom. i. 16; *leest* (= least), once, I. Cor. xv. 9.

When shortened this sound appears as *a* and *e*—

*a*-forms: *dalt* (p.p.), twice, *e.g.* I. Cor. xiii. 3; *sprad* (p.p.), twice, *e.g.* Rom. x. 21; *lad* (p.p.), 5 times, *e.g.* II. Cor. i. 16; (3. sg. pret.), once, Col. ii. 15; *ladde* (3. sg. pret.), once, Heb. vii. 19; *laste* (= last), and compounds, throughout, *e.g.* Rom. i. 10; xvi. 25; *lasset* once, Rom. ix. 12; *last* (= lest), twice, *e.g.* Rom. xi. 21; *clansyng*, once, Heb. ix. 13; *any*, Rom. i. 10 and throughout except 6 times *ony*, *e.g.* Rom. v. 7.

*e*-forms: *led* (p.p.). 6 times, *e.g.* Rom. ii. 4; *ledde* (p.p.), once, Rom. xv. 24; (3. sg. pret.), twice, *e.g.* Eph. iv. 8; *lesse*. 16 times, *e.g.* I. Cor. iii. 15; *lest* (= lest), 30 times, *e.g.* Rom. xv. 20; *leste* (= lest), twice, *e.g.* I. Cor. iv. 6; *leste* (= least), once, Eph. iii. 8; *clenze* (inf.), Heb. ix. 14, and throughout.

§ 10. W.S. *āe*, non-W.S. *ē*, (Gmc. *ā*) appears as *e*, *ee*, probably with value [ē], from non-W.S. *ē*—

*drede* (inf.), Rom. xi. 20; *seed*, Rom. iv. 13.

When shortened this sound usually appears as *e*, but twice as *a*—

*dredde* (pret. pl.), Heb. xi. 23; *rad* (p.p.), twice, *e.g.* II. Cor. iii. 15.

§ 11. O.E. *ē* remains [ē], written *e*, *ee*—

*mede*, Rom. i. 27; *wee*, Rom. v. 1.

§ 12. O.E. *i* remains [i], written *i*, *y*—

*rise* (inf.), Rom. xiii. 11; *lyf*, Rom. ii. 7.

When shortened it appears as *i*, *y*, value [i]—

*wisdam*, Rom. viii. 7; *wymmen*, Rom. i. 26; after *w*- it appears as *o*, value [u<sup>o</sup>], in *womman*, Rom. vii. 2.

§ 13. O.E. *ō* remains [ō], written *o*, *oo*—

*dom*, Rom. ii. 3; *soojnes*, II. Thess. ii. 12. In 13 cases *-i-* or *-y-* is used to indicate the length of the preceding vowel, *e.g.* *oiþer*, II. Thess. ii. 15, *oyþer*, I. Cor. xiv. 6. (O.E. *ōhwaerþer*).

§ 14. O.E. *ū* remains [ū], written *ou*, *ow*—

*mouþ*, Rom. iii. 14; *hows*, I. Cor. i. 16.

When shortened it appears as *v*-, *-u*-, *-o*-, value [u]—

*vpon*, Rom. i. 18; *huswyfes*, I. Tim. v. 14; *abouen*, Rom. xiii. 1.

§ 15. O.E. *ȝ* is unrounded to [i], written *y*, *i*—

*fyre*, Rom. xii. 20; *fir*, II. Thess. i. 8. This sound when shortened before two or more consonants is seen in *lytlyng*, Rom. xi. 12; *filthe*, Rom. i. 27.

*O.E. Short Diphthongs.***§ 16. Breaking.**

O.E. *ea* (Angl. *ea, a*), from *a* before *r, l, + consonant*, appears as *a*, except before the lengthening consonant-group *ld*, where it gives [ə]—

*hardnesse*, Rom. ii. 5; *halp* (3. sg. pret.), Rom. vi. 14; *told* (p.p.), Rom. iv. 5; *hoolde* (2. pl. imp.), II. Thess. ii. 15.

O.E. *ea* (Angl. *æ*), from *a* before *h* and *h + consonant*, appears as *a* before *x* (= *hs*) : (see also under *Consonant Influence*)—

*waxe* (2. pl. pres.), Rom. vi. 21.

O.E. *eo* before *r, l, + consonant*, appears as *e, ee*, value [ɛ], before lengthening consonants [ə], also as *o*, beside *e*, when *w* immediately precedes—

*herte*, Rom. i. 21; *eerþe*, Heb. vi. 7; *swerd*, Rom. xiii. 4; *worschipe*, Rom. ii. 10.

There are no examples of the change of M.E. *e* (O.E. *eo*) to *a* before *r + consonant* in native words, but *a* is occasionally found in this position in French loanwords—

*parfite*, Eph. iv. 13, beside *perfyte*, Rom. xii. 2.

O.E. *eo*, from earlier *e* before *h* and *h + consonant*, became *i, y*, by the so-called palatal umlaut in the O.E. period; this vowel remains (see also under *Consonant Influence*), *e. g.*—

*sixty*, I. Tim. v. 9; *riȝtwisnesse*, Rom. i. 17.

The *i*-umlaut of O.E. breaking diphthongs appears as *e, ee*—

*ȝerde*, I. Cor. iv. 21; *schepperde*, Heb. xiii. 20.

**§ 17. *u-, o- umlaut.***

O.E. *eo*, the *u/o* umlaut of *e*, appears as *e*—

*heuen*, Rom. iv. 18; *sefyn*, Rom. xi. 4. There are no certain examples representing the *u/o* umlaut of *i*.

**§ 18. *Palatal Diphthongisation.***

After an initial palatal consonant—

Angl. *æ, e* (W.S. *ea*) appears as *a*—

*schal* (sg.), Rom. ii. 6; *ȝaf* (3. sg. pret.), Gal. iii. 18.

Angl. *e* (W.S. *ie*) appears as *e*, or when lengthened as *ee*—  
*forgete* (inf.), Heb. xiii. 2; *zeelde* (inf.), Rom. ii. 6.

The verb *to give* appears with root-vowel *i* throughout its present-stem forms, probably influenced by the East Scand. verb *giva* (cp. Björkman: *Scand. Loanwords in M.E.*, pp. 155–6).

O.E. *o* (*eo*) remains—

*zok*, II. Cor. vi. 14.

#### O.E. Long Diphthongs.

§ 19. O.E. *ēa* appears as *e*, *ee*, *ea*, value [ē]—

*deth*, Rom. i. 32; *zeerys*, Rom. xv. 23; *deade*, Rom. i. 4.

Shortening of the vowel is indicated by the double consonant in—

*gretter* (compv.), Heb. vi. 13.

§ 20. O.E. *ēō* appears as *e*, *ee*, value [ē]—

*fend*, I. Tim. iii. 7; *seeke* (adj.), Rom. xv. 7.

When shortened this sound gives *e*, *i*, *y*—

*derrest*, I. Cor. x. 14; *sik*, I. Cor. viii. 7; *syknesse*, II. Cor. xii. 9.

§ 21. The *i*-umlaut of O.E. *ēa*, *ēō* (Angl. Kent. *ē*, *ēō*, *īō*) appears as *e*, *ee*, value [ē] from the Anglian forms—

*heren* (inf.), Rom. x. 14; *newe*, Gal. vi. 15; *beleeuyn* (3. pl. pres.), Rom. iii. 22.

#### Consonant Influence.

##### Vowel + Palatal Spirant.

§ 22. O.E. *æ* + *ȝ* gives *ay*, *ey*—

*day*, Rom. ii. 5; *seyde* (3. sg. pret.), Rom. ix. 29; the verb *to say* has all forms in *-ey-*, except once inf. *sayn*, Rom. iii. 5. Exceptional is *agynus*, Col. i. 29.

§ 23. O.E. *e* + *ȝ* gives *ey*, value [ei]—

*wey*, I. Thess. iii. 11.

This sound before *ht* gives *i*—

*behizte* (3. sg. pret.), Rom. iv. 21; *behizt* (p.p.), Rom. i. 2, constructed from O.E. reduplicating preterite *-heht*.

§ 24. O.E.  $\ddot{i}$  + ȝ,  $\ddot{y}$  + ȝ appear as *y*, value [i]—

*lyse* (3. sg. pres.), Rom. vii. 18; *hyed* (p.p.), I. Thess. ii. 17; *bye* (inf.), Tit. ii. 14, an analogical form; *steye* (inf.), Rom. x. 6, has -ey- either by Scand. influence (cp. Björkman, *Scand. Loanwords in M.E.*, p. 62), or by transference into the 2nd ablaut class.

§ 25. O.E. *i* (earlier *ea*, *eo*) also appears as *i*. *y*, before *ht*—

*fightys* (sb. pl.), II. Cor. vii. 5; *myȝty*, Rom. iv. 21.

§ 26. O.E. *ƿ* (Angl. *ē*) + ȝ gives *ey*, value [ɛi]—

*cley*, Rom. ix. 21. O.E. *ƿȝhwile*, *ƿlc*, appears usually as *eche*, e. g. Rom. i. 17; *yche* (once), I. Cor. xv. 39; *vche* (once), Rom. xii. 3, is the W. Midl. form, also found in Sthn., from Mere. *ylc* (V. Ps.), or perhaps from O.E. *gehwylc* (cp. N.E.D. s. v. *each*); for *ylke*, *ilke*, see under III. *Consonants*, § 50.

§ 27. O.E. *ēa* (late W.S. Angl. *ȳ*) + *h*, ȝ, gives [ɛi], written variously, *e.g.*—

*heghe*, Rom. i. 30; *eyghe*, I. Cor. II. 9; *eȝen*, Eph. i. 18; *neegh*, Heb. viii. 13, etc.

The verb *to die* (cp. O. Icel. inf. *deyja*, Björkman, *Scand. Loanwords in M.E.*, p. 66), usually has forms with *y*-, value [i], by the influence of the following palatal (cp. Urk. pp. 70/1), but twice with -ey-, value [ai], e. g. *dye* (inf.), Rom. v. 7; *deyande* (pres. part.), Heb. xi. 20; *deyȝyng*, Heb. vii. 28.

§ 28. Angl. *ē* (W.S. Kent. *ēo*, *īo*) + *h*, *ht*, ȝ, gives -y-, -iȝ-—

*liȝt* (adj.), Rom. vi. 19; *lye* (1. sg. pres.), Rom. ix. 1; *thyes*, Eph. vi. 14; the form *thees* (pl.), Heb. vii. 10, is from the O.E. oblique cases of the sb. *þeōh*, where -h- (-ȝ-), was lost.

§ 29. Kent. Angl. *ē*, *ēo*, *īo*, (W.S. *īe*, *īy*), the *i*-umlants of *ēa*, *ēo*, + ȝ, *h*, appear as *egh*, *ey*—

*hey* (sb.), I. Cor. iii. 12; *heghte* (sb.), Rom. viii. 39.

*Vowel or Diphthong + Guttural Spirant or w.*

§ 30. O.E. *a* + ȝ gives *aw*, value [au], or *agh*—

*sawe* (sb.), Tit. iii. 1; *lawe*, Rom. ii. 12; *lagh*, Rom. vii. 1 (of Scand. origin).

§ 31. O.E. *ā* + *w*, *ȝ* gives [ḡu]. written *ow*, *ou*, and *ough*, *ough*, etc.—

*knowe* (p. p.), Rom. i. 21; *soule*, Rom. ii. 9; *dowgh*, Rom. xi. 16; *dough*, I. Cor. v. 7; *nouȝt*, I. Cor. vi. 9. Exceptional is *awȝt*, I. Cor. xii. 26, possibly shortened; shortening is certainly seen in *nat*, II. Tim. iv. 8.

§ 32. O.E. *ā* + *ht* gives *awȝ*, *agh*—

*tauȝt* (p.p.), I. Cor. ii. 13; *taght* (p.p.), Rom. xvi. 17 (with the vowel probably shortened in the O.E. period).

§ 33. O.E. *ea* (*ae*) + *h*, *ht* appears as *au*, *aw*, *aȝ*, *auȝ*, etc.—

*saugh* (3. sg. pret.), I. Cor. ii. 9; *slazte* (sb.), Heb. vii. 1; *slawȝte*, Heb. xi. 37.

§ 34. O.E. *ēa* + *w* gives *ew*, value [ēu]—

*schewe* (inf.), Rom. ix. 17.

§ 35. O.E. *ēo* + *w* appears as *ew*, value [ēu], and *ow*, *ou*, value [ḡu]—

*trewē*, Rom. iii. 10; *trōwe* (inf.), Rom. x. 7; *fōure*, Gal. iii. 17.

O.E. *ēow*, *ēowre*, give *ȝou*, *ȝow*, *ȝoure*, *ȝowre*, throughout.

§ 36. O.E. *ō* + *ȝ*, *h*, *hl*, gives *oȝ*, *ogh*, *ough*, *oñȝh*, etc.—

*doȝter*, Heb. xi. 24; *wroȝte* (3. sg. pret.), Gal. ii. 8; *wrouȝt* (p.p.), Rom. vii. 8; *thouȝtys* (pl. sb.); Rom. xiv. 1; *souȝte* (3. sg. pret.), Rom. ix. 32.

The loanword *pof* (Rom. iii. 3, and throughout), O. W. Scand. \*pōh, shows lip-modification of the spirant.

§ 37. O.E. *ō* + *ȝ* appears as *ow*(*ȝ*), value [ḡu, ȝw]—

*slowȝ* (3. sg. pret.), Heb. xi. 24; *slowyn* (3. pl. pret.), I. Thess. ii. 15.

§ 38. O.E. *ū* + *ȝ* gives *ou*, *ow*, value [ū]—

*fouȝlis*, Rom. i. 23; *bowe* (2. sg. imper.), Rom. xi. 10.

## II. Vowels of Suffixes, Prefixes, Inflexional Syllables and Words without Sentence-Stress.

§ 39. *Suffixes*.

O.E. *-dōm* is weakened to *-dam*—

*wisdam*, Rom. ii. 20; *kyngdam*, Rom. xiv. 17.

O.E. *-\*hāēd(u)*, *-hād* give *-hed(e)*, *-hod(e)*, (4 times) respectively—

*broþerhed*, Heb. xiii. 1; *maydenhod*, II. Cor. xi. 2; *knygħthode* is twice used as a verb, I. Cor. ix. 7 (3. sg. pret.), and I. Tim. i. 18 (2. sg. pres. subj.).

O.E. *-lāc* gives *-loc* in—

*welloc*, Heb. xiii. 4.

O.E. *-āere*, *-ere*, appear as *-er*, *-ere*, *-ar* (22 times)—

*techer*, Rom. ii. 20; *brekere*, Rom. ii. 25; *sekar*, I. Cor. i. 20.

O.E. *-en*, adj. suffix, remains as *-ene*, *-yn*, with no trace of *i*-umlaut of the root-vowel—

*goldene*, *treene*, *sylueryn*, II. Tim. ii. 20.

Also noteworthy are—

*neghebore*, Rom. xiii. 8; *negheboures* (gen. sg.), Rom. xiii. 9; *husband*, Rom. vii. 3; *husbonde*, Rom. vii. 2; *bisschopryche*, I. Tim. iii. 1; *lyflode*, II. Cor. vi. 4; *knowleche* (inf.), Rom. xv. 9.

#### § 40. Prefixes.

O.E. *on-* is weakened to *a-*, *o-*—

*awey*, Rom. iv. 14; *a none*, Gal. i. 16; *o twynne*, Gal. v. 15.

O.E. *ȝe-* is not retained.

O.E. *be-* remains as *be-*, *bi-*, *by-*, *bee-*—

*beseche*, Rom. xv. 30; *bifore*, Rom. i. 2; *byfor*, Rom. ii. 11; *beetooke*, Heb. xi. 14.

Also noteworthy are—

*weelplesande*, Rom. xii. 2; *umbreydande*, *umbreydes*, Rom. xv. 3 (Scand. *um-*, *umb-*, ep. Björkman, *Scand. Loanwords in M.E.*, p. 224).

#### § 41. Inflexional Syllables.

O.E. *e* appears in unaccented syllables *i*, *y*, less frequently *e* (proportion of about 3 to 2), also *u* (3 times, in scribes' contractions 157 times), *e.g.*—

*techist*, Rom. ii. 21; *affyr*, Rom. i. 4; *lifes* (3. sg. pres.), Rom. i. 17; *serul* (p.p.), I. Tim. iv. 2.

O.E. *o* in unaccented position appears as *i*, *y*, *e*—

*thankid*, (p.p.), Rom. i. 21; *folwyd* (p.p.), Rom. ix. 25; *luffede* (1. sg. pret.), Rom. ix. 13.

§ 42. *Words without Sentence-Stress.*

A few forms weakened through lack of stress are found, *e. g.*—  
*be*, Rom. ii. 27; *fer*, Eph. ii. 13, 17; *atte*, I. Thess. iii. 1, ep. *att þe*, Heb. xi. 12; O.E. (*e*)*alswī*, besides *also*, *e. g.* Rom. i. 27, gives frequently *as*, *e. g.* Rom. i. 17, and *os* (9 times), *e. g.* Eph. iv. 4.

III. *Consonants.*

§ 43. The consonantal system of this text is mainly that of the Midland dialect in the fourteenth century; only the deviations from Chaucer's language are here noticed (ep. t. Br., §§ 99–126).

O.E. *f* is often retained medially as the symbol of the voiced spirant before vowels, though the spelling *-u-* is also frequently found—

*gifen* (p.p.), Rom. vi. 23; *enylle*, Rom. v. 6.

O.E. *f* is written *ff* 8 times, *e. g.*—

*luffede* (1. sg. pret.), Rom. ix. 13.

§ 44. O.E. *hw* usually appears as *wh*, but 6 times as *w*, *e. g.*—

*woise*, Rom. xiv. 8; *wilk*, Rom. v. 5. Aphæresis of *w* is seen twice in *noldist*, Heb. x. 5, 8, as frequently in Chaucer.

§ 45. O.E. *d* is lost in—

*chilhede*, II. Tim. iii. 15.

Inorganic *p* is introduced into *alþer* in compounds, *e. g.*—

*alþerbest*, Heb. xiii. 9.

*p*, *th*, occur for *t* in the French loanword—

*comforth*, *comforþ* (sb.), II. Cor. i. 3, 6.

§ 46. O.E. *l* is lost in—

*word* (once), I. Cor. ii. 6; *wordly*, I. Cor. vi. 4 (3 times); *as* (throughout), Rom. xi. 13; *os* (9 times), I. Cor. x. 15.

§ 47. O.E. *n* is lost in—

*eddryys*, Rom. i. 23.

and from O.E. *on-* in compounds.

§ 48. O.E. *s* is written *ss* in—

*cheess* (3 sg. pret.), twice, I. Cor. i. 27, and in *wasse* (3 sg. pret.), I. Cor. xv. 48.

§ 49. O.E. palatal *ȝ* is retained, written *ȝ, ȝh*—

*ȝit*, Rom. v. 6; *ȝhe*, Eph. v. 12. Forms of the verb *to give* have initial *g-*, with 2 exceptions, *ȝaf* (3. sg. pret.), Gal. iii. 18; *ȝife* (p.p.), Rom. vi. 19. The verbs *to forgive*, *to get*, and *to forget*, always give forms with initial *g-* for the root-syllable.

O.E. guttural *ȝ* remains as *gh, ȝ, ȝh*; for examples see *supra*, §§ 30, 31, and 36.

§ 50. O.E. palatal *ɛ* is represented by *ch*, with a few exceptions; there are—

*benk* (twice), *e. g.* Heb. i. 13. x. 13: *syker* (once), Rom. iv. 16; *kyrke*, Rom. xv. 15, and throughout; *mykyl* (12 times), *e. g.* Rom. iv. 17, beside *myche* (44 times), *e. g.* Rom. iii. 2; all forms of O.E. *þecean* and *secan* have *-k-* (see Urk., p. 94. and Björkman, *Scand. Loanwords in M.E.*, p. 144, note), but the compound O.E. *besēcan* gives *-ch-* forms with 3 exceptions, *besekande*, II. Cor. viii. 4; *besekynge*, Rom. i. 10; *besekyng*, Eph. vi. 18. Forms of *such* always have *ch* (see *supra*, § 7), but forms of *which* have 3 *ch-* forms to 1 *k-* form; *ylke* occurs 38 times, *e. g.* Rom. iv. 16, *ylk(e)one* 5 times, *e. g.* I. Cor. iii. 5, and *ilke* once, Rom. xiii. 1, but *eche* is usual (76 times), see *supra*, § 26.

O.E. *sc* is represented by *sch*; exceptions—

*askis* (sb. pl.), Heb. ix. 13, and forms of the verb *to ask*, *e. g.* *askyde* (3. pret. pl.), Rom. x. 20.

Initial *h* is often lost in words of foreign origin, and inorganic *h* is often prefixed, *e. g.*—

*eyr*, Heb. i. 2; *habounde*, Rom. iii. 7.

§ 51. *Loss of medial consonants and subsequent contraction*—

*tan, tane* (p. p.), I. Cor. iv. 7; *whirlewynd* (ep. O. Icel. *hvirfilvindr*), Heb. xii. 18.

#### IV. Flexion.

##### § 52. Nouns.

The strong nom. acc. plural ending *-as* of the masc. *a-* stems prevails for all declensions, in the forms *-es, -is, -ys, -s*; there are, however, a few remnants of O.E. plural formations, such

as those of neuter *a*- stems, *os/es* stems, *r*- stems, and the weak declension, *e. g.*—

*zeer*, Rom. iv. 19; *caluere* (gen. pl.), Heb. ix. 12, 19; *breþer*, Rom. vii. 1; *oxen*, I. Cor. ix. 10. Double plurals are: *breþeren*, I. Cor. viii. 12; *breþerene*, Gal. ii. 4; *children*, Eph. v. 8.

The genitive singular case-ending throughout is *-es*, *-is*, *-ys*, *-us*, *-s*, except in—

*his fadlyr bloode*, Heb. xi. 28.

### § 53. *Adjectives.*

The distinctions between the sing. and plural and the strong and weak declensions are not preserved; the O.E. gen. plur. ending *-ra* remains in a weakened form in *alþer*, *e. g.*—

*alþermost*, Rom. xvi. 8.

The French adjectival plural is seen in—

*seculers desyres*, Tit. ii. 12.

A few comparatives and superlatives with *i*-umlaut of the root-vowel occur—

*strengere*, I. Cor. x. 22; *heyzere*, Heb. vii. 26; *heyeste*, II. Cor. viii. 2; *neer*, Heb. vi. 9; *negher*, Rom. xiii. 11; *neest*, Heb. vi. 8.

Shortening of the root-vowel is orthographically represented in—

*derrest*, I. Cor. x. 14, iv. 17; *gretter*, Heb. vi. 13; cp. the analogical positive *grett*, Heb. iv. 14, etc.

The ordinal *two* is used for all genders, *e. g.* I. Cor. vi. 16.

### § 54. *Pronouns.*

*Personal.*—O.E. *ic* is represented by *I* throughout; O.E. fem. nom. sg. *heo*, is not represented, unless perhaps by *he* in I. Cor. vii. 28; the forms *sche* and *she* are found throughout. O.E. *hit* appears as *it*, and nom. plur. *þey*, *þei*, acc. dat. plur. *þem* are found throughout, except—

*hem* (dat. plur.), twice, II. Cor. xi. 21, and II. Tim. iv. 16; (acc. plur.), Phil. iii. 18.

Enclitic forms are not found.

*Possessive*.—The plural of the 3rd person is *þer*, *þeir(e)*, *þeyr(e)*, throughout, except—

*her* (fem. plur.), once, I. Cor. xiv. 34.

*Demonstrative*.—The definite article is *þe* throughout; O.E. *þes*, *þeos*, *þis* appear as *þis* in the sing., *e.g.* Rom. xi. 25, *þise* and *þese* in the plur., *e.g.* Rom. viii. 30, 37, 38. *þat* has plur. *þo*, *e.g.* Rom. vi. 21, *þoo*, *e.g.* I. Tim. v. 25. The emphatic nom. *he þis* occurs once, Heb. vii. 4.

*Indefinite*.—*me* (O.E. *man*) does not occur; the indefinite article *an* occurs once before a noun with an initial consonant—  
*an pharysee*, Phil. iii. 5; *cp. myn frend*, Rom. xvi. 9.

*Reflexive*.—Compounds of possessive or personal pronouns with *self(e)* usually express the reflexive, but the oblique case of the personal pronoun is also used alone, *e.g.*—

*oureself*, Rom. viii. 23; *vsself*, II. Cor. vi. 4; *troue ȝee ȝou*, Rom. vi. 11; *who schal dresse hym*, I. Cor. xiv. 8. *Selfe* is also used as an adjective: *þe selfe thyng*, I. Cor. i. 10.

*Relative and Interrogative*.—The following are used—

*þat*; *þe whiche* (275 times), *e.g.* Rom. i. 2; *þe whyche* (79 times), *e.g.* Rom. iv. 11; *þe which* (6 times), *e.g.* Eph. ii. 4; *þe whicche* (once), Heb. ix. 5; *þe whylke* (79 times), *e.g.* Rom. iv. 17; *þe wilke* (37 times), *e.g.* Rom. vi. 6; *þe wilk* (4 times), *e.g.* Rom. iv. 24; *þe wylke* (4 times), *e.g.* Rom. xvi. 17; *þe wilk* (once), Rom. v. 5, *cp. § 50*.

### § 55. Strong Verbs.

The O.E. gradation remains as a rule, the vowels having undergone regular development from Old to Middle English. In one case levelling has occurred of preterite plural under preterite singular, *e.g. gaf* (1. plur.), Gal. ii. 4, beside *ronne* (2. plur.), Gal. v. 7; but very few preterite plural forms occur in this text. There is no example of 2. sg. pret. indic. No trace is left of *i*-umlaut or Gme. breaking in 2. 3. sg. pres. indic., *e.g.*—

*helpys* (3. sg.), Rom. viii. 26; *standys* (2. sg.), Rom. xi. 20.

A few verbs have changed their conjugation—

Class I.—O.E. *stīgan*: inf. *steye*, Rom. x. 6 (see § 24), weak pret. *styede* Eph. iv. 10.

Class II.—O.E. *bñgan* : weak pret. *bowedyn* (3. pl.), Rom. iii. 12; weak p.p. *bowyd*, Rom. xi. 4.

O.E. *gëotan* : weak p. p. *ȝet*, Tit. iii. 6.

Class III.—O.E. *ȝ(i)eldan* : weak pret. *ȝeeldid* (3. sg.), I. Tim. vi. 13; strong forms also occur.

O.E. *springan* : weak pret. *spryngede* (3. sg.), Heb. ix. 21, but strong p. p. *prungyn*, Heb. ix. 13, both with confusion of meaning with O.E. weak trans. verb *sprengan*.

O.E. *biernan* : weak pret. *brenden* (3. pl.), Rom. i. 27; p.p. *brent*, I. Cor. iii. 15 (by confusion with O.E. weak verb *baernan* and O. W. Sc. *brenna*, cp. Björkman, *Scand. Loanwords in M.E.*, p. 182).

Class V.—O.E. *brekan*, *sp(r)ecan*, had gone over to Class IV already in the O.E. period; there belong also the p. p. *goten*, Rom. xvi. 5; *gotyn*, Heb. viii. 6; *forgotyn*, Heb. xii. 5.

Class VI.—O.E. *sc(i)eppan* usually gives strong forms, but also weak, 2. sg. pret. *schapedist*, Heb. x. 5; p. p. *schapid*, Eph. ii. 10.

O.E. *-standan* gives strong forms, but once weak, p. p. *vndirstandid*, Rom. i. 20.

Class VII.—O.E. *drædan*, *behåtan*, *slæpan*, give only weak forms, e. g. *dredle* (pret. pl.), Heb. xi. 23; *adred* (p. p.), II. Thess. ii. 2; *behiȝte* (3. sg. pret.), Rom. iv. 21; *behiȝt* (p.p.), Rom. i. 2; *slept* (p.p.), I. Thess. iv. 4.

O.E. *f(e)allan* gives strong forms, but once weak, p.p. *fullyd*, Gal. v. 4.

### § 56. Weak Verbs.

Classes I and II. O.E. suffixal *i* is lost except in—

*erye* (inf.), *eryes* (3. sg. pres.), I. Cor. ix. 10; *waries* (imper. pl.), Rom. xii. 14, and 8 other occurrences of this verb; *biried* (p.p.), Col. ii. 12; *byryed* (p.p.), I. Cor. xv. 4, but *byrrcd* (p.p.), Rom. vi. 4.

Class III. Forms without gemination have been introduced by analogy throughout these verbs—

*hauē* (inf.), Rom. i. 28; *haf* (inf.), Rom. ix. 15; *lyfe* (1. pl. pres.), Rom. xiv. 11; *lyfen*, *lyuen* (1. pl. pres.), Rom. xiv. 8; *seyande*, Rom. xi. 2.

§ 57. Preterite Present.—In a few cases the pres. plural is levelled under the singular, *e. g.*—

*schal* (1. pl.), Rom. iii. 5; (3. pl.), Rom. ii. 12; *dar* (1. pl.), II. Cor. v. 8, x. 12. A new formation is seen in *owyde* (3. sg. pret.), Heb. ii. 17.

§ 58. Anomalous.—O.E. (ȝe)-*ēode* is not represented in this text. In the pres. indic. plural of the verb *to be*, *be*-forms are twice as common as *are*-forms. The form *ur* without ending is found twice as often as *are* or *arn*.

*Verbal Endings.*

§ 59. *Present Indicative*.—1. sg. *-e*, e. g.—

*fynde*, Rom. vii. 18.

2. sg. *-s* (11 times); *-es* (8 times); *-is* (twice); *-ys* (8 times); *-st* (16 times); *-est* (twice); *-ist* (22 times); *-yst* (11 times), e. g.—

*has*, Rom. ix. 20; *knowes*, Rom. ii. 18; *knowis*, Rom. ii. 4; *standys*, Rom. xi. 20; *gost*, Rom. xiv. 15; *trowest*, Rom. ii. 3; *berist*, Rom. xi. 18; *answeryst*, Rom. ix. 20.

The preterite-present verbs have *-t*. *-st*—

*schalt*, Rom. xii. 20; *woost*, *wost*, I. Cor. vii. 16.

3. sg. usually *-cs*, *-is*, *-ys*, or *-se*; once *-þ*; once *-iþ*; once *-eþ*; twice *-yth*, e. g.—

*dyes*, Heb. x. 28; *syttis*, Heb. xii. 2; *fallys*, Rom. xiv. 4; *slep*, II. Cor. iii. 6; *aboundiþ*, II. Cor. i. 5; *dyeþ*, Rom. v. 7; *elyth*, *plantyth*, I. Cor. ix. 7.

plur. - (once). *-e*, *-en*, *-yn*, e. g.—

*ha*, II. Cor. viii. 18; *waxe*, Rom. vi. 21; *cryen*, Rom. viii. 15; *felyn*, Rom. viii. 5.

§ 60. *Present Subjunctive*.—Sg. *-e*, e. g.—

*gife*, Rom. xv. 5.

plur. - (once), *-e*, *-yn*, *-een* (once)—

*mak*, Rom. vii. 4; *hafe*, Rom. xv. 4; *heryn*, *seyeen*, Rom. xi. 8.

§ 61. *Imperative*.—sg. strong verbs *-*, *-e*, in about equal proportions, weak verbs usually *-e*, e. g.—

*rys*, Eph. v. 14; *gyfe*, I. Tim. iv. 13; *fede*, Rom. xii. 20; *hafe*, I. Tim. iv. 15.

plur. *-es* (once), *-ys* (once), both in weak verbs; - (10 times), *-e* usually, both in strong and weak verbs, e. g.—

*waries*, Rom. xii. 14; *makys*, Rom. vi. 13; *gif*, Rom. xii. 21; *gyfe*, Rom. vi. 13.

§ 62. *Infinitive*.—(4 times), usually *-e*, *-en*, or *-yn*, e. g.—

*haf*, Rom. ix. 15; *drynke*, *eten*, Rom. xiv. 21; *heryn*, II. Tim. iv. 2.

§ 63. *Present Participle*.—Usually *-ande* or *ende*, but *-ynd* (once), *-yng* (28 times), *-ynge* (15 times), *e. g.*—

*beande*, Gal. i. 14; *sendende*, Rom. viii. 3; *mercyn*, Rom. ix. 15; *rechyn*, II. Cor. x. 14; *assentyng*, Rom. xii. 16; exceptional is *abound-aunde*, II. Cor. iv. 15.

§ 64. *Preterite Indicative*.—Strong, 1. 3. sg. *-*, *-e*,—

*com*, Rom. ix. 31; *beheelde*, Rom. iv. 19.

2. sg. No examples.

plur. *-e*, *-en*, *-yn*—

*toke*, Rom. ix. 30; *witen*, Rom. iv. 9; *fellyn*, Rom. xv. 3.

*Weak*.—Forms with personal endings prevail, but the 1. 3. sg. occurs 20 times, and the plur. 10 times, without, *e. g.*—

*chargyd* (1. sg.), II. Cor. ii. 5; *regnyd* (3. sg.), Rom. v. 14; *leefyd* (3. pl.), Rom. x. 14.

2. sg. always has *-edist*, *e. g.*—

*schapedist*, Heb. x. 5.

§ 65. *Preterite Subjunctive*.—Sing. No examples.

plur. *-e*—

*sene*, Gal. ii. 7; *hadde*, I. Cor. ii. 8.

§ 66. *Past Participle*.—Strong, *-*, *-e*, *-en*, *-ne*, *-n*, *-yn*, *e. g.*—

*do*, Rom. iv. 14; *rise*, II. Tim. ii. 8; *tane*, Rom. viii. 15; *born*, Rom. ix. 11; *comyn*, Rom. vii. 9; with plural inflexion, *chosyne* (twice), Rom. viii. 33.

*Weak*, *-ed*, *-id*, *-yd*, *-d*, *-t*, *e. g.*—

*loued*, Rom. xvi. 5; *obeischid*, Rom. vi. 17; *solewyd*, Rom. xi. 7; *told*, Rom. viii. 26; *dalt*, I. Cor. xiii. 3; with plural inflexion, *hilde*, Col. ii. 3; *hydde*, I. Cor. iv. 5. Contraction with a root ending in a dental is usual; there are 4 exceptions, viz. *lettid*, Rom. i. 13; *lettyd*, Phil. iv. 10; I. Thess. ii. 18; *blynlyd*, Rom. xi. 7.

## V. Vocabulary.

§ 67. The Vocabulary contains a considerable proportion of words of Northern form or Scandinavian origin, found chiefly

in East-Midland and Northern texts (see Björkman, *Scand. Loanwords in M.E.*, p. 194), such are—

*fro, aylastande, reysede, þey, þer, þeire, systor, hundrep, sternes, ouerthwert, whirlewind, bur, slaughter, dye, deyzyng, bygge* (inf.).

## VI. *Dialect.*

§ 68. From the preceding paragraphs it may be seen that though the dialect of this text is mainly that of the North-East Midlands in the late fourteenth century, it is not unmixed with forms prevalent in other parts of the country; *e.g.* O.E. *ā* usually appears as [ō], but three times as the Northern *ā* (§ 8); O.E. palatal *ē* gives both *k*- and *ch*- forms (§ 50); the endings of the 2nd and 3rd pers. sing. pres. indic. are sometimes the Northern *-es*, *-is*, *-ys*, sometimes the Midland and Southern *-st*, *-est*, *-ist*, *-yst*, and *-p* *-ep*, *-ip*, *-yth* (§ 59); the usual pres. part. endings are *-ande*, *-ende*, beside the less frequent Southern *-ynd*, *-yng(e)* (§ 63), and so on. Distinctively Southern forms are absent, except for the pres. part. endings just mentioned, and West Midland characteristics are rare, *e.g.* occasional *-u-* in unaccented syllables (§ 41) and the form *vche*, which occurs once, Rom. xii. 3 (§ 26). There is a fairly large intermixture of words of Northern form or inflexion, *e.g.* words with the suffix *-dam*, from O.E. *-dōm*, and *-ar*, from O.E. *-āere*, *-ere* (§ 39); infinitives without inflexion (§ 62); forms with contraction after loss of a medial consonant (§ 51), besides the phenomena mentioned above, and the Scand. elements in the vocabulary (§ 67). It is therefore probable that the text was written down originally in the North-East Midlands.

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<sup>1</sup> The letters in brackets are the abbreviations used in the Introduction.  
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# PAULINE EPISTLES

## AD ROMANOS

\* *PAulus<sup>1</sup> seruus Iesu christi vocatus apostolus . segregatus in ewangelium dei . (2) quod ante promiserat per prophetas suos . in scripturis sanctis (3) de filio suo qui factus est ei ex semine dauid secundum carnem ; (4) qui predestinatus est filius dei in virtute secundum spiritum sanctificacionis . ex resurrectione mortuorum iesu christi domini nostri ; (5) per quem accepimus graciā et apostolatum ad obediendum fidei in omnibus gentibus pro nomine eius ; (6) in quibus estis et vos vocati iesu christi (1) ¶ Poule seruaunt of iesu cristi callid apostil . departid in to þe ewangelye of god . (2) þe whiche bifore he hadde bihiȝt ; bi his prophetis in holy writtis (3) of his sone . þe whiche is maad to hym of þe seed of dauid after þe flesch ; (4) þe whiche is before ordeynyd goddis sone in vertue ; aftyr þe spiryte of makyng holy of þe resurreccio[n] of þe deade of oure lord iesu criste ; (5) bi whom we hafe tane grace and ofice of apostil ; or power of þe office of apostyl in alle<sup>2</sup> folc to obeische to þe feiþ for þe name of hym ; (6) among þe whiche ȝee be callid of iesu criste . (7) ¶ *Omnibus qui sunt Rome dilectis dei uocatis sanctis . gracia vobis . et pax a deo patre nostro et domino iesu christo . (7) ¶* To alle þe whiche ben at Rome lofd of god callid holy or in holynesse ; grace to ȝou and pees be of god oure fadyr and lord iesu criste (8) ¶ *Primum quidem gracias ago deo meo per iesum christum pro uobis omnibus ; quia fides uestra anunciatur in vniuerso mundo (8) ¶* Firste namely I do thankynge to my god for alle ȝou by iesu criste ; for ȝoure*

<sup>1</sup> Initial *P* extends down thirty-four lines in all, the first four being short. Above is the lower part of some ornamentation that has been cut away.

<sup>2</sup> -e of *alle* almost obliterated.

\* fol. 155, a, col. 1.

feith is schewid in<sup>1</sup> al þe world (9) ¶ *Testis enim michi est deus cui seruio in spiritu meo in ewangelio filij eius; quod sine intermissione memoriam uestri facio (10) semper in oracionibus meis. obsecrans si quo modo tandem aliquando prosperum iter habeam in uoluntate dei veniendi ad uos;* (9) ¶ For witness to me is god . to whom I serue in my spiryt in þe ewangelye of his sone; þat withoute styntyng I haue maad mynde of ȝou (10) euere in my prayeres besekynge if in any maner at þe laste þat I haue a gate profitable of comynge oþerwhile vnto ȝou in þe wille of god (11) ¶ *Desidero enim videre vos. ut aliquid imperciar uobis gracie spiritalis ad confirmandos* <sup>2</sup> *vos* <sup>3</sup>; (12) *id est simul consolari in robis per eum que* <sup>4</sup> *inuicem est fidem uestram atque meam* (11) ¶ For I desyre ȝou to seen . þat I parte sum what with ȝou of spiritual grace . to conferme ȝou . (12) *þat is to be counfortid to gidere* \* *in ȝou bi þat þe whiche is with inne ȝowre feith and myne* (13) ¶ *Nolo autem uos ignorare fratres quia sepe proposui venire ad uos et prohibitus sum usque adhuc; ut aliquem fructum habeam in uobis sicut et in ceteris gentibus* (13) þefore breþere I wile not ȝou to vnknowe þat I hafe purposyd often to come to ȝou and I am lettid ȝitte; so þat I myȝte haue sum fruyt in ȝou as in oþer folc (14) ¶ *Grecis ac barbaris sapientibus et insipientibus debitor sum; (15) ita quod in me promptum est. et robis qui rome estis ewangilisare* (14) ¶ To grewis and barbaris . to wise and vnwise I am detour; (15) so þat in me it is redy . and to ȝou þat ben at rome for to preche . þe ewangelye (16) ¶ *Non enim erubesco ewangelium. virtus enim dei est in salutem omni credenti in deo primum et greco* ¶ For why I schame not þe ewangelye; for it is þe vertue of god in to hele to alle folc; first to þe iew and þe greek (17) ¶ *Justicia enim dei in eo reuelatur ex fide in fidem sicut scriptum est* (17) ¶ For þe riȝtwisnesse of god is schewid in it . fro feith in to feith as it is wryten ¶ *Iustus autem ex fide uiuit* ¶ Forsoþe þe riȝtwise man lifes of þe feyth; *Or elles pus; Rȝtwise he is of*

<sup>1</sup> in is written on an erasure.

<sup>2</sup> -dos written in blacker ink in the margin.

<sup>3</sup> v- written in blacker ink on an erasure.

<sup>4</sup> q- nearly erased, -e above in the blacker ink.

\* fol. 155, a, col. 2.

þe feith; eche man þat riȝtwis is (18) ¶ Reuelatur enim *ira dei de celo super omnem impietatem et iniusticiam hominum eorum qui veritatem dei in iniusticia detinent*; (19) quia quod notum est dei manifestum est in illis (18) ¶ For þe wrathe. þat is þe peyne of god is schewid fro heuyn vpon alle wickednesse in god and vnriȝhtwisnesse of man of þem þat withholden þe soȝnesse of god in to vnriȝhtwisnesse; (19) for þat thyngh þat is knowyn of god is maad opyn in þem ¶ *Deus enim illis manifestauit*; (20) *inuisibilia*<sup>1</sup> enim *ipsius a creatura mundi per ea que facta sunt intellecta*<sup>2</sup> *conspiciuntur; semper eterna quoque eius virtus. et diuinitas. ita ut sint inexcusabiles*; (21) quia cum cognouissent deum. non sicut deum glorificauerunt; aut gracias egerunt. sed euauerunt in cogitacionibus suis et obscuratum est insipiens cor eorum; (22) dicentes enim se esse sapientes; stulti facti sunt ¶ Forwhi god has schewid to þem. (20) þat inuysyble thynghes of hym. bi þoo thynghes þat ar don vndirstandid; be seen of þe creature of þe world; and his euerlastynge vertu and his deuynytee; so þat þey ben vnexcusable; (21) for when þei hadde knowe god. þei hafe not glorified or thankid \* hym as god; but þey haue vaneschid in þeir thouȝtes; and þe herte of þem vnwise; is maad derk; (22) for þey seyden þem to be wise; þei be maade foolis (23) ¶ *Et mutauerunt gloriam incorruptibilis dei in similitudinem ymaginis corruptibilis hominis. et uolucrum et quadrupedum. et serpentium* (23) ¶ And þei han chaungid þe ioȝe of god incorruptible; in to a liknesse of mannys ymage corruptible and of foulis and edderys. and of foure foyd beestis (24) ¶ propter quod tradidit illos deus in desideria cordis eorum in inmundiciam. ut contumelijs afficiant corpora eorum in semetipsis. (25) qui conmutauerunt veritatem dei in mendacium. et coluerunt et seruerunt creature pocius quam creatori. qui est benedictus in secula. Amen. (24) ¶ For þe whiche; god suffrede þem to be tane in to desyres of þeir herte in to vnclemnesse. þat þei punysche

<sup>1</sup> The MS. has been rubbed here, so that parts of the third, fourth, fifth and sixth letters of *inuisibilia* are effaced.

<sup>2</sup> *con-* written by the same hand on an erasure that has caused a small hole in the parchment.

\* fol. 155, b, col. 1.

þeir bodise in þemself . with wronges ; (25) þe whiche chaungeden  
 þe soþnesse of god in to lesyng and worschipedyn and serueden to  
 þe creature raþer þan to þe creatour þat is blessid with outen  
 ende Amen<sup>1</sup> . (26) ¶ Propterea tradidit illos deus in passiones  
 ignominie (26) ¶ þerfor god suffrede þem to be tane ; in to þe  
 passionis of schame . þat is lecherrye ¶ Nam feminine eorum inmuta-  
 uerunt naturalem usum in eum usum qui est contra naturam ¶ For  
 þeir wymmen chaungeden þe kyndely use ; in to þat use þat  
 is ageyn kynde (27) ¶ Similiter autem et masculi . relicto naturali  
 usu feminine ; exarserunt in desiderijs suis ; inuicem masculi in  
 masculos turpitudinem operantes . et mercedem quam oportuit .  
 erroris sui in semetipsis recipientes (27) ¶ Also forsoþe þe males ;  
 þe kyndely use forsaken ; brenden in þeyre desyres . þe males  
 in to males . þe filthe werkende and þei resceyuede þe mede of  
 þer errour in þemself (28) ¶ Et sicut [non] probauerunt deum habere  
 in noticia ; tradidit illos deus in reprobum sensum . ut faciant ea  
 que non conueniunt . (29) repletos omni iniquitate . malicia .  
 fornicacione<sup>2</sup> . auaricia . nequicia . plenos inuidia . homicido .  
 contencion . dolo . malignitate . susurrones . (30) detractabiles .  
 deo odibiles ; contumeliosus . superbos . elatos . sibi placentes .  
 inuentores malorum . parentibus non obedientes . (31) insipientes .  
 incompositos\* sine affeccione . absque federe . sine misericordia  
 (28) ¶ and as þei profid god not to haue in knowyng þer synne .  
 so god betook þem in to a reprofid witte ; þat þei do þoo thynges ;  
 þe whiche acorden not to resoun ; (29) þei fulfilt with alle  
 wickedenesse ; with manslauȝtys ; with stryfe with treacherye ;  
 with euylwille ; þei ful of enuye ; malyee . fornicacioun . coneytise  
 susurruȝs ; þat is sowende among frendys discord . (30) bacbiteris .  
 to god hateful . wrangwyse . prowde . heghe . fyndars of euyl .  
 not obeischyng to þe fader and modyr . (31) vnwise . unordeyne .  
 withoute affeccioun . withouten companye . withoute mercy ;  
 (32) ¶ Qui cum iusticiam dei cognouissent non intellexerunt  
 quoniam qui talia agunt . digni sunt morte ; non solum qui ea  
 faciunt sed etiam qui consenciunt facientibus (32) ¶ þe whiche

<sup>1</sup> Amen in red and black.

<sup>2</sup> The first five letters of this word are partially effaced.

\* fol. 155, b, col. 2.

whan þei hadde knownen þe riȝtwisnesse of god . þei vndyrstode not þat þei þat suche thynges don ben worþi þe deth . boþe ȝe and þei þat assentyn to þe doyng

**P**ropter <sup>1</sup> quod inexcusabilis es o homo omnis qui iudicas ; in quo enim iudicas alterum te ipsum condempnas ; (1) ¶ Wherfore vnexcusable art thou ; thou eche man ; þat demyst ; þat is folye In þat þat thou demyst an oþer man . thou condempnys þiself ¶ Eadem enim agis que iudicas ¶ For þoo thynges <sup>2</sup> þe whiche thou demys ; þoo same thou doys (2) ¶ Scimus enim quoniam iudicium dei est secundum ueritatem ; in eos qui talia agunt (2) ¶ For we witen ; þat þe dome of god is aftyr soþnesse ageyns þem þat suyche thynges don (3) ¶ Existimas autem hec o homo qui iudicas eos qui talia agunt . et facis ea ; quia tu effugies iudicium dei (3) ¶ thou ylke man þat demys þem þat suyche thynges don ; and doist þem ; trowest thou þat thou shalt fle þe dom of god (4) ¶ An diuicias bonitatis eius et paciencie . et longanimitatis contemptis (4) ¶ Or thou despises þe rychesses of hys goodnesse . of his paciense and his longeabydynge ¶ Ignoras quoniam benignitas dei ad penitenciam te adducit ¶ Knowis thou not þat þe beuyngnetee of god has led þee to penaunce (5) ¶ Secundum du\*ri-ciam autem tuam et cor impenitens ; thesaurisas tibi iram in die ire et reuelacionis iusti iudicij dei (6) qui reddet enicuque secundum opera eius (5) ¶ þerfore after þyn hardnesse and þi herte obstynate ; thou tresoures to þee wrathe in þe day of wrathe . and in þe day of þe shewyng of goddis riȝtwise dome ; (6) þe whilke schal zeelde to eche man aftyr his werkys (7) ¶ Hijs quidem qui secundum pacienciam boni operis ; gloriam . et honorem . et incorruptionem ; querentibus uitam eternam (7) ¶ To þem þat ben of good werke aftyr þe pacyence of god ; he schal ȝeelde ioye and honour <sup>3</sup> and incorrupcioun to þem sekyng þe euerlastynge lyf (8) ¶ Hijs autem qui ex <sup>3</sup> contencione <sup>3</sup> et qui non adquiescant

<sup>1</sup> Initial *P* extends down ten lines, three of which are short ; in the right margin is written *c<sup>m</sup> 2<sup>m</sup>*, surrounded by a red line, and *cap<sup>m</sup> 2<sup>m</sup>* is written in red within the column, after *doyng*.

<sup>2</sup> *a* in right margin.

<sup>3</sup> On erasure.

\* fol. 156, a, col. 1.

ueritati . credunt autem iniquitati . ira et indignacio . (9) tribulacio . et angustia . in omnem animam operantis malum ; iudi primum et greci (8) Forsoþe to þem þat ben of strif and þe whiche acorden not to soþnesse but leeuyн to wickidnesse ; wrathe . and indignacioun . (9) tribulacyoun . and anguysch . in to eche soule of man wirkynge euylle first of þe iew and þe greek (10) ¶ Gloria autem et honor . et pax . omni operanti bonum ; iudeo primum et Greco (10) ¶ þefore . ioye . and pece . and worschipe to þe wirkynge good ; first to þe Iew and aftyr to þe greke (11) ¶ Non est enim personarum accepcio apud deum (11) For þer is none accepçyoun of persone byfor god (12) ¶ Quicumque non sine lege peccauerunt ; sine lege peribunt ; et quicumque in lege peccauerunt ; per legem iudicabuntur (12) For alle þei þat haue synned withoute þe lawe ; þei schal perysche with outen þe lawe ; and alle þat haf synned in þe lawe ; bi þe lawe þei schal be demyd (13) ¶ Non enim auditores legis iusti sunt apud deum ; sed factores legis iustificabuntur (13) For þe hereres of þe lawe be not riȝtwise bifor god ; but þe doars of þe lawe schal be iustified (14) Cum gentes que legem non habent . naturaliter ea que legis sunt faciunt huiusmodi legem non habentes ipsi sibi sunt lex ; (15) qui ostendunt opus legis scriptum in cordibus suis ; testimonium reddente illis conscientia ipsorum et inter se inuicem cogitationum accusancium aut etiam deffendencium ; (16) in die cum iudicauerit deus occulta hominum secundum ewangelium <sup>1</sup> meum per iesum christum (14) ¶ \* Siþen þe folc þat has no lawe kyndely do þo thynges þat ar of lawe . of suche maner þey hafe no lawe ; þey ben lawe to þemself . (15) þe whiche schewyn þe deede of þe lawe writen in þer hertis ; þe conscience of þem zeeldende witnes to þem of þer thouȝtys accusande or defendande among þemself ; (16) in þe day þat god schal deme þe priuytees of man aftyr myn ewangelye by iesu criste (17) ¶ Tu autem iudeus cognominaris et requiescis in lege . et gloriaris in deo (18) et nosti uoluntatem eius et probas utiliora instructus per legem ; (10) confidis teipsum ducem esse cecorum lumen eorum

<sup>1</sup> Paragraph-mark before *meum* in the MS., not before *siþen*.

\* fol. 156, a, col. 2.

qui in tenebris sunt ; (20) eruditorem insipiciem . magistrum infantium habentem formam sciencie et ueritatis in lege ; (21) qui ergo alium doces te ipsum non doces (17) ¶ If perfore pou art surnamyd a Iew and restis in þe lawe and Iōzes in god (18) and knowes his wille ; and þou enfourmyd by þe lawe prouyst þe profitablere thynges . (19) and trestys þiselfe to be ledere of þe blynde ; and list of þem þat ben in derknesse ; (20) and tristes to be techer of þe vnwyse . and mayster of infauntys hafande fourme of wisdam and soþnes in þe lawe ; (21) perfore þou þat techist an oper whi techist þou not þiself ¶ *Qui predicas non furandum ; furaris* ¶ and þou þat prechest not to stele ; why stelist þou (22) ¶ *Qui dicis non mechandum ; mecharis* (22) ¶ þou þat seist not to do lecherrye ; why doist þou lecherrye ¶ *Qui abhominaris ydola . sacrilegium facis* ¶ þou þat wlatist ydolys ; why doist þou sacrilege (23) ¶ *Qui in lege gloriaris ; per preuaricacionem legis deum inhonoras* (23) ¶ þou þat hast ioye in þe lawe ; whi vnwerschipist þou god by brekyng of þe lawe (24) ¶ *Nomen enim dei per uos blasphematur inter gentes ; sicut scriptum est* (24) ¶ perfore þe name of god is<sup>1</sup> blasphemyd by þou among þe folc ; as it is writen (25) ¶ *Circumcisio quidem prodest ; si legem obserues si autem preuaricator legis sis circumcisio tua prepucium facta est* (25) ¶ Circumcisioñ certys profitis if þou kepe þe lawe ; forsoþe if þou be brekere of þe lawe . þyn circumcysioun is maad prepucye . (26) ¶ *Si igitur prepucium iustificias legis custodiat ; nonne prepucium illius in circumcisionem reputabitur* (26) ¶ perfore if prepucye kepe þe riȝtwis-  
nesse of þe lawe is not his prepucie to beholdyn in to circumssioun . (27) ¶ *Et iudicabit quod ex natura est prepucium legem consummans te qui per literam et circumcisionem preuaricator legis es* (27) ¶ And þe prepucye performande þe lawe . þat is of kynde schal it not deme þee þe whiche art brekere of þe lawe be lettre and circumcysioun . (28) ¶ *Non enim qui in manifesto iudeus est neque que in manifesto carne circumcisionis* (20) sed qui in abscondito Iudeus est . et circumcisionis cordis in

<sup>1</sup> is almost obliterated.

\* fol. 156, b, col. 1.

spiritu non littera; cuius laus non ex hominibus sed ex deo est  
 (28) ¶ þerfore he is not a Iew. þat in apert is onely nor þat circumcysioun is. þat is openly in þe flesch don; (29) but he is verre iew þe whiche is in priue; and circumcysioun of þe herte is in spirite not in lettre of þe whiche circumcysioun preysyng is not of man but of god.

**Q**uid<sup>1</sup> ergo amplius in iudeo aut que vtilitas circumcisionis  
 (1) ¶ þerfor what thyng is more in þe iew; or what profit  
 is circumcysyoun (2) ¶ Multum per omnem modum (2) ¶ Myche  
 bi alle manere ¶ Primum quidem quia credita sunt illis eloqna  
 dei ¶ First namely for goddes speches be tane vn to þem ¶ Quid  
 enim si quidam illorum non crediderunt (3) ¶ What þof som of  
 þem leeuyd not ¶ Numquid incredulitas illorum fidem dei  
 euacuauit; ¶ Wheþer þe vnbelefe of þem hafe voydyd þe feip  
 of god ¶ (4) Absit ¶ (4) God schelde ¶ Est autem deus verax;  
 omnis autem homo mendax; sicut scriptum est ¶ Forsoþ god is  
 verrey; eche man lyere; as it is writen ¶ Vt iusticeris in  
 sermonibus tuis; et vincas cum iudicaris ¶ þat þou be maad  
 riȝtwis<sup>2</sup> in þi woordis; and þat þou ouercome whan þou art  
 demyd (5) Si autem iniq[ua]tas nostra iusticiam dei commendat;  
 quid dicemus (5) ¶ þerfore if oure wickidnesse comende þe  
 riȝtwisnesse of god; what schal we sayn ¶ Numquid iniquis est  
 deus qui infert iram ¶ Wheþer god be euyl þe whiche bryngys  
 in wrathe. þat is to sey dampnacyoun ¶ Secundum hominem dico  
 ¶ After mannes vnderstanding I sey (6) ¶ Absit (6) ¶ God  
 shilde ¶ Alioquin quomodo iudicabit deus hunc mundum ¶ But  
 if it be so how schal god deme þis world (7) ¶ \* Si enim veritas  
 dei in meo mendacio abundauit in gloriam ipsius. quid adhuc  
 et ego tamquam peccator iudicor (7) ¶ For if in my lesyng þe  
 soþnesse of god habounde in to loye of hym wherto am I  
 demyd til now as a synnere (8) ¶ Et non sicut blasphemamur; et  
 sicut aiunt<sup>3</sup> nos quidam dicere; faciamus mala ut reniant bona

<sup>1</sup> Initial Q extends down three short lines, and twelve full-length lines; in the left margin: cap<sup>m</sup> 3<sup>m</sup> c<sup>m</sup> 3<sup>m</sup>, surrounded by a red line.

<sup>2</sup> -wys on erasure.

<sup>3</sup> -unt on erasure.

\* fol. 156, b. col. 2.

(8) ¶ And not as we ar blasfemyd; and as <sup>1</sup> þey seyn vs to  
 seye do we euyl þat goode thynges comen ¶ *Quorum dampnacio  
 iusta est* ¶ of þe whiche dampnacyoun is riȝtwise (9) ¶ *Quid  
 igitur precclimus eos* ¶ (9) þper for what schal we seye; ouergo  
 we þem ¶ *Nequaquam* ¶ Nay ¶ *Causati sumus enim iudeos et  
 grecos omnes sub peccato esse* (10) *sicut scriptum est* ¶ We hafe  
 schewid trewe cause and *resoun* alle Iewys and Grekys to be  
 vndyr synne (10) as it is writen (11) ¶ *Quia non est iustus quis-  
 quam; non est* <sup>2</sup> *inteligens; non est requirens deum* (11) ¶ For  
 þer is none riȝtwise; nor þer is vnderstandende; nor þer is any  
 sekande god (12) ¶ *Omnis declinauerunt simul inutiles facti  
 sunt non est qui faciat bonum non est vsque ad rnum* (12) ¶ Alle <sup>3</sup>  
 þei bowedyn to gydere þei ar made vnprofitable; þer is none  
 þat dose good. þer is none vn to one (13) ¶ *Sepulcrum patens  
 est guttur eorum; linguis suis dolose agebant; venenum aspidum  
 sub labijs eorum* (13) ¶ þe <sup>4</sup> throte of þem is an opyn graue;  
 with þer tungys þei spekyn treccherously. þe venom of nedderys  
 is vndyr þer tungys (14) ¶ *Quorum os maledictione et amaritudine  
 plenum est*; (15) *veloces pedes eorum ad effundendum sanguinem*  
 (14) ¶ þe mouȝ of whom is ful of waryenge and bitternesse;  
 (15) þeire fete swifte to schede þe blood (16) ¶ *Contricio et  
 infelicitas in vijs eorum.* (17) *et viam pacis non* <sup>5</sup> *cognouerunt;*  
 (18) *non est timor dei ante oculos eorum* (16) ¶ *Contricyon and  
 vnbllessydhed schal be in þe weyes of þem;* (18) þer <sup>6</sup> is no drede  
 of god byfore þer eyen (19) ¶ *Scimus autem quia quecumque  
 lex loquitur. hijs qui in lege sunt loquitur; ut omne os obstruatur.  
 et subditus fiat omnis mundus deo* (20) *quia ex operibus legis non  
 iustificabitur omnis caro cora[m]*<sup>1</sup> *illo per legem enim cognicio  
 peccati* (19) ¶ forsoþ we witen þat alle þo thynges þat þe lawe  
 spekys; to þem it spekys þat ben in þe lawe; so þat eche mouȝ  
 of þe Iewis be stoppid; and þat al þe world be soget to god;

<sup>1</sup> as above the line, with caret after *and*.

<sup>2</sup> *est* on erasure.

<sup>3</sup> *A* in right margin.

<sup>4</sup> a scribbled in right margin.

<sup>5</sup> *non* twice in MS.

<sup>6</sup> The translation of v. 17 is omitted in the MS.

<sup>7</sup> *coram* almost obliterated.

(20) for of deedis of þe lawe schal not be iustified alle <sup>1</sup> flesch by for hym; þat is *euery\* man fleschly lifande* for bi lawe only is knowyng of synne (21) ¶ *Nunc autem sine lege iusticia dei manifestata est testificata a lege et propheta* (21) ¶ But now þe riȝtwisnesse of god is schewyd with oute þe lawe; *riȝtwisnesse I sey witnessid of þe lawe and of prophetis* (22) ¶ *Iusticia autem dei per fidem iesu christi in omnes et super omnes qui credunt* (22) ¶ þe riȝtwisnesse þerfore of god þat is by þe whiche we ben iustified of god; is by þe feyth of iesu criste in to alle þem and aboue alle þem þe whiche beleeuyn þe ioye of god ¶ *Non enim est distinctio* ¶ For why þer is no dystynctioun (23) ¶ *Omnis enim peccauerunt et egent gloria dei* (23) ¶ For alle þei hafe synned and nedyn þe ioye of god þat is þe forgiuenesse of god (24) ¶ *Iustificati gratis per gloriam ipsius . per redempcionem que est in christo iesu* (25) *quem proposuit deus propiciacionem per fidem in sanguine ipsius ad ostencionem iusticie sue propter remissionem precedencium delictorum . in sustentacione dei* (26) *ad ostencionem iusticie eius in hoc tempore ut sit ipse iustus et iustificans eum qui ex fide est iesu christi* (24) ¶ þey be maad riȝtwise frely by þe grace of hym; by þe redempcyoun . þat is iesu criste; (25) whom þat is to sey cryste god þe fadry byfore sette mercyful by þe feiþ in his blood to þe schewyng of þe riȝtwisnesse in þis tyme for þe remyssyoun of synnes gon byfore in þe holdyng vp of god . (26) þat <sup>2</sup> he be riȝtwise and makyng riȝtwyse hym þat is of feith of iesu criste (27) ¶ *Vbi est gloriacio tua* (27) ¶ þou Iew þerfore wher is þi ioye ¶ *Exclusa est* ¶ It is excludid ¶ *Per quam legem* ¶ By what lawe ¶ *Factorum* ¶ By þe lawe of werkys ¶ *Non* ¶ Nay ¶ *Sed per legem fidei* ¶ But by þe lawe of feiþ (28) ¶ *Arbitramur enim iustificari hominem per fidem sine operibus legis* (28) ¶ We demyn þerfore a man to ben iustified by þe feyth withoute werkys of þe lawe (29) ¶ *An iudeorum deus tantum; nonne et gencium* (29) ¶

<sup>1</sup> A defect in the parchment causes a space to be left before *alle*.

<sup>2</sup> The English translation of *ad ostencionem . . . tempore* is omitted in the MS.

¶ Wheþer of Iewys only god is formere; wheþer he be not of þe folc ȝis and of þe folc (30) ¶ Quoniam quidem unus deus qui iustificat circumcisio[n]em ex fide et prepucium per fidem (30) ¶ þerfore verrely one is god; þe whiche iustifyede circumcisio[n] of þe feith and prepucye by þe feiþ (31) ¶ Legem ergo destruimus per fidem (31) ¶ þerfore destrye we þe lawe by þe feyþ ¶ Absit ¶ God schilde ¶ Sed legem statuimus \* ¶ But we stablyn þe lawe; þat is we conferme þe lawe.

**Q**uid<sup>1</sup> ergo dicimus inuenisse Abraham patrem nostrum secundum carnem (1) ¶ þerfor what schal we sey . Abraham oure fadry had foundyn aftyr þe flesch; þat is of þe werkys of þe lawe (2) ¶ Si enim Abraham ex operibus iustificatus est; habet gloriam sed non apud deum (2) ¶ þerfore if abraham is iustefyed of þe werkys of þe lawe; he has ioye; þat is of hymselfe but not byfor god; þat is not of god (3) ¶ Quid enim scriptura dicit (3) ¶ But what seys holy writ ¶ Credidit Abraham deo et reputatum est illi ad iusticiam ¶ Abraham trowyde to god; and it is repute to hym to riȝtwisnesse (4) ¶ Ei autem qui operatur merces non imputatur secundum graciam sed secundum debitum (4) ¶ To hym forsoþe þat werkys mede schal not be put to aftyr grace . but aftyr dette (5) ¶ Ei uero qui non operatur credenti autem in eum qui iustificat impium; reputatur fides eius ad iusticiam secundum propositum gracie<sup>2</sup> dei; (6) sicut et dauid dicit beatitudinem hominis cui deus accepto fert iusticiam sine operibus (5) ¶ Forsoþe to<sup>3</sup> hym þat werkys not; þat is fleshly werkys of þe lawe . but to þe leeuende in to hym þe whiche iustefyes þe wyckyd man . þe feiþ of hym schal be told hym to riȝtwisnesse after þe purpose of þe grace of god . (6) and as dauyd seys; þe blesseydnesse to be of þat man to whom god berys acceptable riȝtwisnesse with oute werkys (7) ¶ Beati quorum remisse sunt iniquitates et quorum tecta sunt peccata (7) ¶ Blessid be þei of whom þeire wyckydnessys ben forgyuen;

<sup>1</sup> Initial Q extends down two short lines and fifteen long lines; in the right margin C<sup>m</sup> 4<sup>m</sup> Cap<sup>m</sup> 4<sup>m</sup>, surrounded by a red line.

<sup>2</sup> g- on erasure.

<sup>3</sup> a in right margin.

\* fol. 157, a, col. 2.

and of whom peyre synnes ar hyld (8) ¶ *Beatus uir cui non imputauit dominus peccatum* ; (8) ¶ *Blissid be þe man to whom god not puttys to synne þat is to þe peyne* ; (9) ¶ *Beatitudo ergo hec in circumcisione tantum manet* ; *an etiam*<sup>1</sup> *in prepucyo* (9) ¶ *þperfore dwellys only blesyndesse in circumcysyoun or ellys in prepucye* ¶ *Dicimus enim quia reputata est fides Abrahe ad iusticiam* ¶ *We witen forwhy* ; þat þe feith of Abraham is repute to riȝtwisnesse (10) ¶ *Quomodo ergo reputata est* (10) ¶ ¶ *How þperfore is it repute* ¶ *In circumcisione an in prepucio* ¶ *Wheþer in circumcysyoun or in prepucye* ¶ *Non in circumcisione sed prepucio* ¶ *Not in circumcysioun but in prepucye* (11) ¶ *Et signum accepit circumcisioñis* . *signaculum iusticie fidei que est in prepucio ut sit pater omnium credencium per prepucium* (11) ¶ *And a tokne he took of circumcysioun* ; þat it be sygnacle of riȝtwisnesse þat is hafande a similitude of a tokned thyng þat he be fadyr of \* alle lefande þat is by feith þe whyche was gyfen to hym in tyme of prepucye (12) ¶ *Vt reputetur et illis ad iusticiam* . *et sit pater circumcisioñis* ; *non hijs tantum qui sunt ex circumcisione sed et hijs qui sectantur vestigia fidei que est in prepucio patris nostri Abrahe* (12) ¶ *And be it told þem to riȝtwisnesse* . þat he be fadyr of circumcysyoun ; not onely to þem þe whiche ben of circumcysyoun ; but to þem þat suyen þe trasys of þe feyth . þe whiche is in þe prepucye of oure fadyr Abraham (13) ¶ *Non enim per legem promissio Abrahe aut semini eius* . *ut heres esset mundi sed per iusticiam fidei* (13) ¶ *For why not by þe lawe is byheste maad to Abraham and to hys seed* . þat he were heyr of þe world but by þe riȝtwisnesse of þe feiþ (14) ¶ *Si enim qui ex lege heredes sunt exinanita est fides* . *abolita est promissio* (14) ¶ *But if þei þat ben of þe lawe only ar heyres* . þan is þe feiþ amyntyscht . *and byheste is do awey* (15) ¶ *Lex enim iram operatur* (15) ¶ *For þe lawe werkys wrathe* ¶ *Vbi enim non est lex nec preuaricacio* ¶ *Wherfore wher þe lawe is not* ; *nor preuaricacyoun is not* (16) ¶ *Ideo ex fide* . *ut secundum graciam firma sit promissio omni semini* ;

<sup>1</sup> *etiam* above the line, with caret after *an.*

\* fol. 157, b, col. 1.

non ei qui ex lege est solum . sed et ei qui est ex fide Abrahe ; qui est pater omnium nostrum (17) sicut scriptum est (16) ¶ þerfore eyres arm of þe feiþ ; þat þe beheste be syker vn to ylke seed ; not only to hym þe whiche is of þe lawe . but to hym þe whiche is of þe feiþ of Abraham ; þe whilke is fadyr of vs alle (17) as it is writen ¶ *Quia patrem multarum gencium posui te ante deum cui credidisti . qui uiuificat mortuos et vocat ea que non sunt tamquam ea que sunt* ¶ For I haue stablyd þee fadyr of mykyl fole bifor god to whom þou leeuedist ; þe whylke qwykenys þe deade ; and callys þoo thyngys þat ben not as þo thyngys þat ben (18) ¶ *Qui contra spem in spem credidit ut fieret pater multarum gencium secundum quod dictum est ei* (18) ¶ þe whylke ageyn þe firste hope þat is of nature trowyde in to hope god byhetande ; so þat he schulde be made fadyr of mykyl fole ; aftyr þat þat is seyd to hym ¶ *Sic erit semen tuum ut nomen sicut stelle celi ; et sicut arena que est in litore maris* ¶ So schal þi seed be as þe sternys of heuen and as granelle of þe see (19) ¶ *Et non infirmatus est in fide nec considerauit corpus suum emortuum cum fere centum esset anorum et emortuam uulnus sare* (19) ¶ And afterward he is not flecchyng or vnstable in þe feiþ . nor he beheld his body to be dead ; þat is fro þe werk of *geting of childre* when almost he were an hundryd ȝeare ; nor he beheelde þe wombe of sara to be dead (20) ¶ *In repremissione etiam dei non hesitauit diffidencia sed confortatus est fide dans gloriam deo* (21) *plenissime sciens . quia quecumque promisit deus potens est facere* (22) ideo et reputatum est illi ad iusticiam (20) ¶ In þe beheste also of god he doutide not thurgh wanhope but he is confortid in þe feiþ gifande ioye to god ; (21) witande fulli þat þoo thyngys þat god behiȝte he is myȝty to do (22) and þerfore it is repute to hym to riȝtwisnesse (23) *Non est autem scriptum tantum propter ipsum quia reputatum est illi ad iusticiam* ; (24) sed propter nos . quibus et reputabitur credentibus in eum . *qui suscitauit iesum christum dominum nostrum a mortuis* ; (25) *qui traditus est propter delicta nostra . et resurexit propter iustificacionem nostram* (23) ¶ It is not þerfore write only for hym þat it is repute hym to riȝtwisnesse ; (24) but for vs to þe whiche þe feiþ shal be repute to þe leefyng in hym þe

whilk reysede oure lord iesu criste fro deth (25) þe whilk was betrayed for oure trespasses and ros vp for oure iustificacyoun.

*Iustificati*<sup>1</sup> igitur ex fide pacem habeamus ad deum per dominum nostrum iesum christum; (2) per quem et accessum habemus per fidem et graciā istam in qua stamus et gloriamur in spe glorie filiorum dei (1) ¶ Perfore wee iustifyed of þe feiþ not of þe lawe hafe wee pece to god by iesu crist oure lord (2) by whom we haue gate by þe feiþ in to þis grace in þe whilk we standen and ioyen in to hope of þe ioye of goddis childre (3) ¶ Non solum autem sed et gloriamur in tribulacionibus; scientes quod tribulacio pacienciam operatur; (4) paciencia autem probacionem; (5) probacio . vero spem; (5) spes autem non confundit (3) ¶ Forsoþe not only we<sup>2</sup> ioyen of hope of ioye; but in tribulaciouns witande þat tribulacyoun werkys pacyence; (4) pacyence prouyng; proof forsoþe werkys hope; (5) hope þerfore confoundis not ¶ Quia caritas dei diffusa est in cordibus nostris per spiritum sanctum qui datus est nobis ¶ Forwhi þe charitee of god is diffusid \* in oure hertis bi þe holy gost þe wilk is gifen to vs (6) ¶ Vtquid enim christus cum adhuc infirmi essemus secundum tempus pro impijs mortuus est (6) ¶ Wherto þerfore is crist dead for euylle men . when we aftyr þe tyme þit were syk (7) Vix enim pro iusto quis moritur (7) ¶ Vnneþe þerfore dyeþ per ony for þe riȝtwise ¶ Nam pro bono forsitan quis audeat mori ¶ Forwhi for þe goode durste þer happily ony dye (8) ¶ Commendat autem deus suam caritatem in nobis quoniam<sup>3</sup> cum adhuc peccatores essemus christus pro nobis mortuus est (8) ¶ Forsoþe god commendys his charitee in vs . for when we weie þit sinners . crist for vs is dead ¶ (9) Multo ergo magis iustificati nunc in sanguine ipsius salui erimus ab ira per ipsum (9) ¶ þerfor mykyl more we iustifyed now in his blood; we schulde be saaf fro þe wrath þat is euerlastyng peyne by hym (10) ¶ Si enim cum inimici essemus

<sup>1</sup> Initial *I* in red extends down four short lines, its ornamentation down twenty-four more; in the right margin is written *c<sup>m</sup> 5<sup>m</sup> c<sup>m</sup> 5<sup>m</sup>*, surrounded by a red line.

<sup>2</sup> *a* is scribbled in the right margin.

<sup>3</sup> gap and erasure before *cum.*  
\* fol. 158, a, col. 1.

*reconciliati sumus deo per mortem filij eius; multo magis reconciliati salui erimus in vita ipsius (10) ¶ If þerfore we be reconcylid to god bi þe deþ of his sone . when ȝit we were euylle mykyl more . we reconcylid schal be safe in þe lif of hym (11) ¶ Non solum autem sed et gloriamur in deum per dominum nostrum iesum christum per quem nunc reconciliacionem accepimus (11) ¶ Not only þerfor we schul be safe; þat is in þe lif of hym; but also we ioyen in god by oure lord iesu crist . by whom now we hafe tan reconcyliaeyoun (12) ¶ Propterea sicut per unum hominem peccatum in hunc mundum intravit; et per peccatum mors . et ita in omnes homines mors pertransiit in quo omnes peccauerunt (12) ¶ þerfore as by on man synne þat is to sey orygynalle entryde in to þis world; and by þe synne þe deth and so deþ<sup>1</sup> has passid in to alle men in þe whilke þat is to sey synne or<sup>2</sup> man alle men hafen synned (13) ¶ Vsque ad legem enim peccatum erat in hoc mundo peccatum autem non imputabatur cum lex non esset<sup>3</sup> (13) ¶ þerfore vnto þe lawe þe synne was in þe world þat is to sey in man; but þe synne was not put to or trowyd when þe lawe was not (14) ¶ Sed regnauit mors ab adam vsque ad moysen . etiam in eos qui non peccauerunt in similitudinem preuaricacionis Ade . qui est forma futuri (14) ¶ But deth þat is synne regnyd fro Adam vnto moyses in to þem þe whilke hafe synned into þe licesse of þe preuaricacyoun of adam þe whilke; þat is to sey adam; is fourme \* of crist for to come. (15) ¶ Sed non sicut delictum ita et donum (15) ¶ But not as þe trespass . þat is to sey of adam so is þe gifte of crist; but more is þe gifte of crist þan is þe trespass of Adam ¶ Si enim in unius delicto multi mortui sunt multo magis gratia dei et donum in gratia unius hominis iesu christi in plures abundauit (16) Et non sicut per unum peccantem ita et donum<sup>4</sup> ¶ þerfore if in þe trespass of one man many ben dead; mykyl more þe grace of god and þe gifte of þe holy goost has aboundid in to manye . in þe grace of man iesu crist*

<sup>1</sup> deþ is written in the left margin.

<sup>2</sup> Synne on erasure, and or inserted above the line.

<sup>3</sup> peccatum . . . esset are written in the margin, with caret after mundo.

<sup>4</sup> The words et . . . donum have been inserted in the margin by the same hand; caret after abundauit.

(16) and not as be one synne ; þat is to sey of Adam so by þe gifte þat is to sey of god but more ¶ Nam iudicium quidem ex uno est in condempnacionem ; gracia autem ex multis delictis in iustificationem ¶ For þe dome is of one þat is of one orygynal trespasses of Adam brouȝt up in dampnacyoun ; but þe grace þat is of crist . of many synnes procedys in to iustifieacyoun (17) ¶ Si enim in unius delicto mors regnauit per unum ; multo magis ; abundanciam gracie et donacionis et iusticie accipientes in uita regnabunt per unum iesum christum (17) ¶ þerfore if in one manys trespasses deþ of soule and body has regnyd by one . þat is Adam mykyl more men resceyuende þe abundaunce of grace . and of gifte and of riȝtwisnesse . þat is to sey of god we schal regne in lyf by one iesu criste (18) ¶ Igitur sicut per unius delictum in omnes homines in condempnacionem ; sic et per unius iusticia in omnes homines in iustificationem uite (18) ¶ þerfore as by one trespasses passyng in to alle is in dampnacyon ; so by one manys riȝtwisnesse passyng in to alle men it is in to iustifieacyon of lyf (10) ¶ Sicut enim per inobedientiam vnius hominis peccatores constituti sunt multi ita et per vnius hominis obedienciam iusti constituentur multi (19) ¶ þerfore as by vnobedyence of one man synners ben maad many ; So by þe obedyence of one many schal be stabled riȝtwyse ¶ Lex autem subintravit ut abundaret delictum ¶ þe lawe forsoþe entryde þat trespass schulde abounde (20) ¶ Vbi autem abundauit delictum superabundauit et <sup>1</sup> gracia (20) ¶ þerfore wher trespass aboundyd ; grace aboue aboundide (21) ¶ Ut sicut regnauit peccatum in mortem ; ita et gracia regnet per iusticiam in uitam eternam per iesum christum dominum nostrum (21) ¶ And as synne regnyde in to deþ so and grace regne it bi riȝtwisnesse in to euerlastyng lyf by iesu crist oure lord

**Q**uid <sup>2</sup> ergo dicemus <sup>3</sup> ¶ (1) þerfore what schal we seye ¶ Permanebimus in peccato ut gracia abundet ; \* ¶ Shal we dwelle in synne þat grace abounde (2) ¶ Absit ¶ (2) God scylde

<sup>1</sup> et inserted above the line by the same hand.

<sup>2</sup> In the margin C<sup>m</sup> 6<sup>m</sup> (in black ink) cap<sup>m</sup> 6<sup>m</sup> (in red) surrounded by a red line. Initial Q extends down three lines and across under the column.

<sup>3</sup> MS. dicecemus.

\* fol. 158, b, col. 1.

¶ Qui enim mortui sumus peccato quomodo adhuc viuemus in illo  
 ¶ For we þat be dead to synne . þat is to seye in baptem hou ȝit  
 schulde we lyfe with<sup>1</sup> it (3) ¶ An ignoratis fratres quia quicumque  
 baptisati sumus<sup>2</sup> (3) ¶ Wheþer ȝee knowe not þat whoso euer  
 we ben þat be baptised in iesu criste we be baptised in þe deþ  
 of hym; þat is in þe licesse of þe deþ of crist (4) ¶ Conseputi  
 enim sumus cum illo per baptismum in mortem; ut quomodo  
 surexit christus a mortuis per gloriam patris; ita et nos in nouitate  
 uite ambulemus (4) ¶ For we be togydere byrred with hym by  
 baptem in to þe deþ þat is in to þe waschynge of synnes; as hou  
 þat crist ros fro þe deþ by þe ioye of his fadry; so þat we go in  
 newenesse of lyf (5) ¶ Si enim conplantati facti sumus mortis  
 eius similitudini simul et resureccionis erimus (6) scientes quia  
 vetus homo noster simul crucifixus est ut destruatur corpus peccati;  
 ut ultra non seruiamus peccato ¶ þerfore if we be counplauntyd  
 to þe licesse of his deþ; we schal be to gydere lyk of þe<sup>3</sup> resurec  
 cioun of hym; (6) we wytynge þat oure oolde man; þat is þe  
 fo[r]me and þe consuetude of synne þe Whilke is of vs is crucyfyed  
 to gydere with crist; so þat þe body of synne be destroyed .  
 þat we serfe no lengere to synne (7) ¶ Qui enim mortuus est  
 iustificatus est a peccato (7) ¶ þerfore he þat is dead fro synne  
 þat is delyueryd of synne he is iustified of þe synne (8) ¶ Si  
 autem mortui sumus cum christo credimus quia simul etiam  
 viuemus cum christo (9) scientes quod Christus resurgens ex mortuis  
 iam non moritur mors illi ultra non dominabitur (8) ¶ If we be  
 dead with crist fro synne . we wyte þat we schal life with crist;  
 (9) knowende þat crist rysande fro deþ; he dyes none oftere;  
 nor deþ to hym ouer þat schal not lordschype (10) ¶ Quod enim  
 mortuus est peccato; mortuus est semel (10) ¶ For þat þat he is  
 onys dead; he is dead to synne ¶ Quod autem uiuit uiuit deo  
 ¶ and þat he lyfes; he lyfes to god (11) ¶ Ita et uos existimate  
 uos mortuos quidem esse peccato uiuentes autem deo in christo  
 iesu domino nostro (11) ¶ So and trowe ȝee zou þerfore to be

<sup>1</sup> with on erasure.

<sup>2</sup> The scribe has omitted the rest of the verse in Latin.

<sup>3</sup> þe written by the same hand on an erasure.

ded to synne; and lyfande to god in iesu criste oure lord (12)  
 ¶ Non ergo regnet peccatum in uestro mortali corpore . ut obediatis concupiscentijs eius; (13) Sed neque exhibeatis membra vestra arma iniquitatis peccato ; sed exhibete vos deo tamquam ex mortuis viuentes et membra uestra arma iusticie deo (12) ¶ perfore regne þer no synne in þoure deadly body . to obesche to his wilnynges ; (13) nor gyfe ȝee ; þat is makys not able þoure membris to synne . to be armours of wickydnesse; but rafþer gife ȝou to god as of þe dead lyfande; and ȝoure membrys to be armours of riȝtwisnesse to god (14) ¶ Peccatum enim in uobis non dominabitur (14) ¶ perfore synne to ȝou schal not lordschipe . as sumtyme it was wonte <sup>1</sup> ¶ Non enim <sup>2</sup> sub lege estis sed sub gracia ¶ For why ȝee be not undyr þe lawe þe whylke halp not; but ȝee be undyr grace (15) ¶ Quid ergo (15) ¶ perfore what schal we do ¶ Peccabimus quia non sumus sub lege sed sub gracia ¶ Shal we synne for we be not under lawe . but under grace ¶ Absit ¶ God schyl[d]e (16) ¶ An nescitis quoniam cui exhibetis uos seruos ad obediendum serui estis eius cui obeditis siue peccati ad mortem siue obedicionis ad iusticiam (16) ¶ Wheþer ȝee wite not þat to whom ȝee gife ȝou seruauntis to obeische . coisentande and wyrkande . þat ȝee be ne seruauntis of hym to whom ȝee obeische ; wheþer it be of synne ledande to deþ or of obeischyng ledande to riȝtwisnesse (17) ¶ Gracias autem deo quod fuistis serui peccati obedistis autem ex corde in eam formam doctrine in qua tradisti estis (17) ¶ perfore I thanke god of þat þat ȝee þat were sumtyme seruauntys of synne ȝee haue obeischid now in to þat fourme of lore in to þe whilke forme it is betake ȝou (18) ¶ Liberati autem a peccato ; serui facti estis iusticie (18) ¶ and be þat ȝee be maad fre fro synne; and maade seruauntis of riȝtwisnesse (19) ¶ Humanum dico propter infirmitatem carnis uestre (19) ¶ I sey sumwhat manly þat is not greuouse but liȝt for þe infirmyte of ȝoure flesch ¶ Sicut enim exhibuistis membra uestra seruire immundicie et iniquitati ad iniquitatem; ita et nunc exhibete membra uestra seruire iusticie in sanctificacionem ¶ Riȝt as ȝee

<sup>1</sup> First letter of this word partly effaced.

<sup>2</sup> Erasure after enim.

\* fol. 158, b, col. 2.

haue ȝife ȝoure membrys to serue to þe unclenesse of þe flesch . þat is to lecherrye and to wickydnesse of thoȝt to þe endyng of euyl; riȝt so gyfe ȝee now ȝoure membrys to serue to riȝtwisnesse in to sanctificacyoun ; þat is in to consummacyoun of goode (20) ¶ *Cum enim servi essetis peccati liberi fuistis iusticie* (20) ¶ For whan ȝee were seruauntis of synne ; ȝee \* were free of riȝtwisnesse ; þat is þe lordschype of riȝtwysnesse ȝou faylede (21) ¶ *Quem ergo fructum habuistis tunc in illis . in quibus nunc erubescitis* (21) ¶ þerfore what fruyte hadde ȝee þanne in þo synnes in þo whylke now ȝee waxe aschamyd ¶ *Nam finis illorum mors est* ¶ For why þe ende of þem is deþ (22) ¶ *Nunc autem liberati a peccato servi autem facti deo . habetis fructum uestrum in sanctificacionem . finem uero uitam eternam* (22) ¶ þerfore ȝee freed fro synne . and maad seruauntis to god ; ȝee haue ȝoure fruyte in to sanctificacyoun ; ende forsoþe lyf euerlastende (23) ¶ *Stipendia enim peccati mors ; Gracia autem dei uita eterna in christo iesu domino nostro* (23) ¶ For þe hyre of synne is deþ ; þe lyf soþly euerlastyng is . þat is to sey is gifen þorugh þe grace of god in iesu crist oure lord <sup>1</sup>

<sup>2</sup> *A*n ignoratis fratres <sup>3</sup> scientibus enim legem loquor . quia lex in homine dominatur quanto tempore uiuit (1) ¶ Wheþer ȝee knowe not breþer þat þe lawe is lordschipe in þe man alle þe whyle þat he lyfes ; for I speke þe lagh to þe knowynge it (2) ¶ *Nam que sub uiro est mulier ; uiuente uiro alligata est legi* (2) ¶ For þat womman þat is undyr man ; lyfande þe man sche is bounde to þe lagh of þe man ¶ *Si autem mortuus fuerit uir eius soluta est* <sup>4</sup> *a lege viri* ¶ if hir husbonde be dead . sche is unbounde fro þe lagh of þe man (3) ¶ *Igitur uiuente viro . vocabitur adultera . si fuerit cum alio viro* (3) ¶ þerfore lyfande þe man sche schal be callyd auoutryouse . if sche were with an oper man ¶ *Si autem mortuus fuerit uir eius liberata est a lege uiri ut non adultera*

<sup>1</sup> cap<sup>m</sup> 7<sup>m</sup> in red at the end of this line; in the left margin c<sub>m</sub> 7, surrounded by a red line.

<sup>2</sup> Initial A extends down sixteen lines, three of them short.

<sup>3</sup> After *fratres* the word *mei* has been written and crossed through with red.

<sup>4</sup> *Si . . . est* written on an erasure.

\* fol. 159, a, col. 1.

si fuerit cum alio viro ¶ if hyre husband be dead sche is delyueryd  
 of þe lagh of þe man . so þat sche be not auoutryous þof sche be  
 with an oþer man (4) ¶ *Itaque fratres mei et uos mortificati estis  
 legi per corpus christi ut sitis alterius qui ex mortuis resurexit ut  
 fructificemus deo* (4) ¶ And perþor my breþer þee be dead to þe  
 lagh by þe body of cryst; and þee ben of an oþer . þat is to sey of  
 crist þat ros fro deþ . so þat we mak fruyte to god (5) ¶ *Cum  
 enim essemus in carne<sup>1</sup> passiones peccatorem que per legem  
 erant . operabantur in membris nostris ut fructificarent morti*  
 (5) ¶ þerfore when we were in þe flesch þe passyouns of synne  
 þe whilk were by þe lagh knownen þey wrouȝten in oure membris<sup>2</sup>  
 þat schulde do fruyt to þe deþ (6) ¶ *Nunc autem soluti sumus  
 a lege mortis in qua detinebantur ita in seruiamus in nouitate  
 spiritus et non in vetustate litere* (6) ¶ Now<sup>3</sup> we ben unbounde  
 fro þe lagh of deþ in þe whilke we were holden so þat we serfou  
 in newenesse of spyryt . and not in þe ooldnesse of þe lettre  
 \* (7) ¶ *Quid ergo dicemus* (7) ¶ þerfore what schal we sey ¶ *Lex  
 peccatum est* ¶ Is þe lagh synne ¶ *Absit* ¶ God schylde ¶ *Sed  
 peccatum non cognoui nisi per legem* ¶ But I knew not synne  
 but by þe lagh ¶ *Nam concupiscenciam nesciebam nisi lex  
 diceret . non concupisces* ¶ Forwhi I knew not coueytyng but  
 if þe lagh schulde sey; þou schalt not coueyte (8) ¶ *Occasione  
 autem accepta peccatum operatum est . per mandatum in me  
 omnem concupiscenciam* (8) ¶ Forsoþe occasyoun tane by þe  
 maundement . þat is by þe lagh synne has wrouȝt in me alle  
 wilnyng ¶ *Sine lege enim peccatum mortuum erat* ¶ Withoute  
 þe lagh synne was dead (9) ¶ *Ego autem uiuebam sine lege  
 aliquando* (9) ¶ þerfore I lyfede sumtyme wiþ ouþe lagh ¶ *Sed  
 cum uenisset mandatum peccatum renixit* ¶ But when þe maundement  
 of þe lagh hadde comyn þe synne quykynde ageyn (10)  
 ¶ *Ego autem mortuus sum et inuentum est michi mandatum quod  
 erat datum ad uitam hoc esse ad mortem* ¶ Forsoþe I am dead;  
 and it is foundyn in me þat þe maundement þat was to me to  
 þe lyf . to be to þe deþ (11) ¶ *Nam peccatum occasione accepta*

<sup>1</sup> Space where there has been an erasure between *carne* and *passiones*.

<sup>2</sup> m- on erasure.

<sup>3</sup> N- on erasure.

\* fol. 159, a, col. 2.

per mandatum seduxit me et per illud occidit (11) ¶ For synne has diseyued me purgh occasyoun tan by þe <sup>1</sup>maundement; and by þat þat is to sey þe maundement it has slain me (12) ¶ Itaque lex quedam sancta et mandatum sanctum et iustum et bonum (12) ¶ So perfore þe lagh is holy . and þe maundement holy and ryȝtwis and good (13) ¶ Quod ergo bonum est michi factum est mors (13) ¶ þerfore þat is good to me it is made deþ ¶ Absit ¶ God schylde ¶ Sed peccatum ut appareat peccatum per bonum michi operatum est mortem ut fiat supra modum peccans peccatum per mandatum ¶ But þe synne is wrouȝt to me deþ . so þat it be seme synne þat is to sey enemy ; þat þe synne be maad synnyng more þen it was by fore þe comaundement <sup>2</sup> (14) ¶ Scimus enim quod lex spiritalis est ego autem carnalis uenundatus sum sub peccato (14) ¶ We wite forsoþe <sup>3</sup> þat þe lagh is spiritual ; and I am fleshly . þat is to seye unmyghty solde under þe synne (15) ¶ Quod enim operor non intellego (15) ¶ For þat þat I wyrke . aftyr þe outer man I undyrstande not after þe inner man ¶ Non enim quod uolo hoc ago sed quod odi illud facio ¶ For I do not þat þat I wile . þat is to sey good aftyr þe inner man but I do þat I hate . þat is to sey euylle (16) ¶ Si autem quod uolo illud facio . consencio legi quoniam bona est (16) ¶ if I do þat þat I wile I assente to þe lagh þat it <sup>4</sup> is good (17) ¶ Nunc autem iam non ego operor illud sed quod inhabitat in me peccatum (17) ¶ Now <sup>5</sup>\* perfore I wyrke not it now ; þat is to seye undyr þe lawe but þe synne þat dwellis in me ; þat is to sey in my flesch (18) ¶ Scio enim quia non habitat in me ; hoc est in carne mea bonum (18) ¶ perfore I wot þat þe goode dwellys not in me ; þat is in my flesch . þat is to sey in þe feble man ¶ Nam velle adiacet michi perficere autem bonum non inuenio ¶ Forwhy a wille lyse to me ; but good to parfourme I fynde not <sup>6</sup> (19) ¶ Non enim quod uolo bonum hoc

<sup>1</sup> ma- written on an erasure.

<sup>2</sup> -ent written in blacker ink on an erasure.

<sup>3</sup> fo- on an erasure.

<sup>4</sup> it inserted over is.

<sup>5</sup> Across the top of the page is scribbled *Non dimittitur peccatum nisi restituatur ab latum H Jun.*

<sup>6</sup> that scribbled in the margin by the same hand as in the upper margin.

\* fol. 159, b, col. 1.

*facio; sed quod nolo malum hoc ago (19) ¶ and þerfore I do not þat good þat I wile; but I do þat euylle þat I wile not (20) ¶ Si autem quod nolo illud facio iam non ego operor illud sed quod inhabitat in me peccatum (20) ¶ But if I do þat thyngh þat I wile not I werke not it but þat dwellys in me synne; þat is to sey fo[r]m<sup>1</sup> of synne (21) ¶ Inuenio igitur legem michi uolenti facere bonum quoniam michi malum adiacet (21) ¶ þerfore I fynde þe lagh to me willende to do þe good; forwhy þe euylle lyse to me þat is to sey vn to my resoun (22) ¶ Condelector enim legi dei secundum interiorem hominem (22) ¶ for I delyte aftyr þe lawe of god aftyr þe inner man (23) ¶ Video autem aliam legem in membris meis repugnantem legi mentis mee. et captiuantem me in legem peccati que est in membris meis (23) ¶ But I see an oþer lagh in my membrys repugnyng to þe lagh of my thouȝt; and ledyng me caytife in to þe lagh of synne þe whylke is in my membrys (24) Infelix ego homo quis me liberabit de corpore mortis huius (24) ¶ þerfore I unblessedy man who schal me deþlyuere of þe body of þis deþ (25) ¶ Gracia dei per iesum christum dominum nostrum (25) ¶ þe grace of god by oure lord iesu criste ¶ Igitur ego ipse mente seruio legi dei; carne autem legi peccati ¶ þerfore I myselfe with my thouȝt serue to þe lagh of god; and with þe flesh to þe lagh of synne.*

<sup>2</sup> *N*ichil<sup>3</sup> ergo nunc da [m] pnacionis<sup>4</sup> est hijs qui sunt in christo iesu qui non secundum carnem ambulant (1) ¶ þerfore it is of no dampnacyoun to þem þat ben in iesu criste. þe whilke go not aftyr þe flesch (2) ¶ Lex enim spiritus vite in christo iesu liberauit me a lege peccati et mortis (2) ¶ For þe lagh<sup>5</sup> of þe spyryt of lyf has delyueryd me of þe laghe of synne and deþ (3) ¶ Nam quod impossibile erat legi in quo infirmabatur per carnem; deus filium suum mittens in similitudinem carnis peccati de peccato dampnauit peccatum in carne (4) ut iustificacio legis impleretur in nobis qui non secundum carnem ambulamus sed secundum spiritum (3) ¶

<sup>1</sup> MS. *fom*

<sup>2</sup> In the margin is written *capm g<sup>m</sup>* in red and *c<sup>m</sup> g<sup>m</sup>* in black, surrounded by a red line.

<sup>3</sup> Initial *N*- in red extending down seven lines, four of them short.

<sup>4</sup> MS. *dapnacionis*.

<sup>5</sup> A hand sketched in the margin in black points to this word.

For þat þat was vnpossyble to þe lagh þat *is to sey of moysy god*  
 þe \* fadyr sendende his sone in to þe lices of þe flesch of synne;  
 of þe synne he dampnyd synne in þe flesch; þat *is in þe flesch*  
*of cryst doande avey synne* (4) so þat þe iustificacyoun of þe lagh  
 schulde be fulfilt in vs; þe whilke gon not aftyr þe flesch but  
 aftyr þe spiryt (5) ¶ *Qui enim secundum carnem sunt que*  
*carnis sunt sapiunt.* (5) ¶ For þei þat ben aftyr þe flesch; þei  
 sauouren þo thynges þat ben of þe flesch ¶ *Qui uero secundum*  
*spiritum que sunt spiritus senciunt* ¶ Ande <sup>1</sup> forsoþe þey þat ben  
 aftyr þe spyrte. þei felyn þo thynges þat ben of þe spyrte  
 (6) ¶ *Nam prudencia carnis mors est; prudencia autem* <sup>1</sup> *spiritus*  
*uita et pax.* (6) ¶ For þe coueytyse of þe flesch is deþ; and þe  
 coueytise of þe spyrte is lif and pece (7) ¶ *Quoniam sapiencia*  
*carnis inimica est* <sup>2</sup> *deo; legi enim dei non est subiecta nec enim*  
*potest* (7) ¶ For why . þe wysdam of þe flesch is enemy to god;  
 for to þe lagh of god it is not suget nor it may not (8) ¶ *Qui*  
*autem in carne sunt; deo placere non possunt* ¶ Forsoþe þei þat  
 ben in þe flesch; þei may not plese to god (9) ¶ *Vos autem in*  
*carne non estis sed in spiritu; si tamen spiritus dei habitat in*  
*vobis* (9) ¶ But ȝee be not in þe flesch; but in spyrte; so þat  
 if þe spirite of god dwelle in ȝou . ¶ *Si quis autem spiritum christi*  
*non habet. hic non est eius* ¶ Who so hafe not þe spyrte of crist  
 he is not of hym (10) ¶ *Si autem christus in uobis est. corpus*  
*quidem mortuum est propter peccatum* (10) ¶ But if crist be in  
 us; þe body þanne is dead for þe synne ¶ *Spiritus vero uiuit*  
*propter iustificacionem* ¶ þe spyrte forsoþe lyfes for þe iustifica-  
 cyoun (11) ¶ *Quod si spiritus eius qui suscitauit iesum christum*  
*a mortuis habitat in uobis. qui suscitauit iesum christum a mortuis*  
*uiuificabit et mortalia corpora uestra propter inhabitantem spiritum*  
*eius in uobis* (11) ¶ But if þe spirite of hym þe whylke reysede  
 Iesu criste fro deþ dwelle in ȝow; he þat reysede Iesu criste fro  
 deþ schal quykyn ȝoure deadly bodyes; for þe spyrte of hym  
 indwellande in ȝou (12) ¶ *Ergo fratres debitores sumus non carni*  
*ut secundum carnem uiuamus* (12) ¶ þerfore breþer we ar not

<sup>1</sup> A scribbled in the right margin.

<sup>2</sup> nota surrounded by a line, written in the right margin.

\* fol. 159, b, col. 2.

detours <sup>1</sup> to þe flesch; so þat we lyfe aftyr þe flesch (13) ¶ *Si enim secundum carnem vixeritis. moriemini* (13) ¶ for if ȝee lyfen aftyr þe flesch ȝee schal dye ¶ *Si autem spiritu facta carnis mortificaueritis uiuetis* ¶ and if ȝee sleen þe dedys of þe <sup>2</sup> flesch with þe spyryte; ȝee schal lyfe; (14) ¶ *Quicumque enim spiritu dei aguntur; hiȝ filij sunt dei* (14) ¶ For who so ar led with þe spirite of god; þey ar goddys chyldre (15) ¶ *Non enim accepistis spiritum seruitutis iterum in timorem \* set accepistis spiritum adoptionis filiorum in quo clamamus abba pater* (15) ¶ þerfore ȝee hafe not tane eft. þe spyryte of seruynge in drede; but ȝee hafe tane þe spyryte of adopeyoun of þe childre of god in þe whylke we cryen fader fadyr (16) ¶ *Ipse spiritus testimonium reddit spiritui nostro quod sumus filij dei* (16) ¶ For þat spyryte zeeldys witnesse to oure spyryte þat we be goddys childre (17) ¶ *Si autem filij et heredes . heredes autem dei coheredes quidem christi si tamen compatimur ut simul glorificemur* (17) ¶ and namely of god and to gydere heyres . of crist; so þat we suffre with hym þat we be gloryfyed (18) ¶ *Existimo enim quod non sunt condigne passiones huius temporis ad futuram gloriam que reuelabitur in nobis* (18) ¶ þerfore I trowe þat passyons of þis tyme . be not sufficient or worþi for to haue þe ioye þat is to come þe whilke schal be schewyd in us (19) ¶ *Nam expectacio creature . reuelacionem filiorum dei expectat* (19) ¶ For þe abydyng of þe creature abydys þe reuelacyon of goddys chyldre (20) ¶ *Vanitati autem creatura subiecta est non uolens . sed propter eum qui subiecit eam in spe* (21) *quia et ipsa creatura liberabitur a seruitute corruptionis in libertatem glorie filiorum dei* (20) ¶ Forwhi to vanyte þe creature is subiekt not willyng but for hym þe whylke made hyre subiekt in hope; (21) for þat creature schal be delyuerid of seruage of corrupcyon . in to þe frenesse of þe ioye of goddys childre (22) ¶ *Scimus enim quod omnis creatura ingemescit et parturit usque adhuc* (22) ¶ For we wite þat alle creature þat is to seye euery man þat has comyne with oþer creatures; waxys sory and trauelys vnto now (23) ¶ *Non solum autem illa sed et*

<sup>1</sup> Note written in black in the margin.

<sup>2</sup> A scribbled in the right margin.

\* fol. 160, a, col. 1.

*nos ipsi primicias spiritus habentes . et ipsi intra nos ingemiscimus adopcionem filiorum dei expectantes redempcionem corporis nostri (23) ¶ Not onely sche but we oureself hafende þe fyrste giftis of þe spyryt and we mourne with inne us abydande þe adopcyon of goddys chyldre by þe redempcyoun of oure body (24) ¶ Spe enim salui facti sumus . (24) ¶ For thurgh hope we ar made safe ¶ Spes autem que uidetur non est spes ¶ But hope þe whylke is seen' is not hope ¶ Nam quod uidet quis quid sperat ¶ For þat þat one seese wherto hopys he it (25) ¶ Si autem quod non videmus speramus per pacienciam expectamus (25) ¶ þerfore if þat we seen not we hopyn . we abyden with pacyence (26) ¶ Similiter autem et Spiritus adiuuat infirmitatem nostram (26) ¶ \* Also forsoþe þe spyrite helpys oure infirmyte ¶ Nam quid oremus sicut oportet nescimus set ipse spiritus postulat pro nobis gemitibus inenarrabilibus ¶ For þat we preyen as it nedys we wite not; but þat spyrite <sup>1</sup> askys for vs . þat is to sey makys us to aske with mournyngys þat may not ben told (27) ¶ Qui autem scrutatur corda scit quid desideret spiritus quia secundum deum postulat pro sanctis (27) ¶ But he þat ransakys þe hertys . wot what þe spyryte desyres; for he askys aftyr god for þe holy men (28) ¶ Scimus autem quoniam diligentibus deum omnia cooperantur in bonum; hijs qui secundum propositum vocati sunt sancti (28) ¶ þerfore we wyten þat alle thynge to gydere wyrkyn in to þe goode; to þem þat louen god . to þem þat be callid holy aftyr þe purpose of god (29) ¶ Nam quos presciuit et predestinavit conformes fieri ymaginis filij sui . ut sit ipse primogenitus in multis fratribus (29) ¶ For he before ordeynede þem þe whilke he knew byfore to be confourme of þe ymage of hys sone . so þat he be þe firste born among many breþere (30) ¶ Quos autem predestinavit hos et vocavit: et quos vocavit . hos et iustificavit . quos autem iustificavit illos et magnificavit (30) ¶ And þise þat he byfore ordeynede : þem he callide; and whom he callide . þem he iustyfyede; and þise þat he iustyfyede þem he magnyfiede (31) ¶ Quid ergo dicemus ad hec (31) ¶ þerfore what schal we*

<sup>1</sup> Sp- written by the same hand on an erasure.

\* fol. 160, a, col. 2.

seye to þise thynges ¶ *Si deus pro nobis quis contra nos* ¶ if god be for vs <sup>1</sup> who schal be ageyn vs (32) ¶ *Qui etiam proprio filio suo non pepercit set pro nobis omnibus tradidit illum* (32) ¶ þe whylke also ne sparyde not to his owne sone; but betook hym for vs alle ¶ *Quomodo etiam cum illo non omnia nobis donauit* ¶ How schal not he gyfe with hym to vs also alle thyngys (33) ¶ *Quis accusabit aduersus electos dei* (33) ¶ Who schal accusyn ageyn þe chosyne of god ¶ *Deus qui iustificat*; (34) *quis est qui condemnat* ¶ god is þe whilke iustyfies. (34) who is he þat dampnys ¶ *Christus iesus qui mortuus est immo qui et resurexit*. qui est ad dexteram dei qui etiam interpellat pro nobis ¶ Iesu crist þe whilke is dead. ze and þe whilke rois. þe whylke is at þe riȝt half of god þe fadry þe whylke preyes for vs (35) ¶ *Quis ergo separabit nos a caritate christi* (35) ¶ þerfore who schal deparate vs fro þe charite of crist ¶ *Tribulacio an angustia an persecucio an fames. an nuditas an* \* *periculum*<sup>2</sup> *an gladius* ¶ Tribulacyoun or angwysch. or persecucion or hungryr or nakydnesse or perylle or swerd (36) ¶ *Sicut scriptum est* (36) ¶ As it is wryten ¶ *Quia propter te morte afficimur tota die. estimati sumus uelud oves occisionis* ¶ For we be mortifyed for þee alle day; and we be trowed as schepys of slaughter (37) ¶ *Sed in hijs omnibus superauimus propter eum qui dilexit nos* (37) ¶ But in alle þese we ouercomen for hym þat louede us (38) ¶ *Certus sum enim quia neque mors neque uita neque angeli neque principatus neque uirtutes neque instancia neque futura neque fortitudo* (39) *neque altitudo neque profundum neque creatura alia poterit nos separare a caritate dei que est in christo iesu domino nostro* (38) ¶ Forwhy I am certayn. þat noþer deþ nor lyf. nor aungelys nor principatus nor vertues nor instaunce. þat is þise presente goodys or euylis nor goodys þat ar to come nor euelys þat ar to come nor vyolence (39) nor heghte nor depnesse nor oþer creature may deparate vs fro þe charyte of god þat is in iesu cryste oure lord.

<sup>1</sup> A hand sketched in black points to the end of this line, with the inscription *nota for tribulacion* on erasure.

<sup>2</sup> A hand, sketched in black in the margin, points to this word, with the inscription *For tribulacion*.

<sup>1</sup> *Veritatem dico in christo iesu positus non mencior . testimonium michi perhibente conscientia mea in spiritu sancto . (2) quoniam tristitia est michi magna et continuus dolor cordi meo (1) ¶ I sey þe trowthe in iesu criste . and I lye not ; my conscience gifande witnesse to me in þe holy gost ; (2) for why <sup>2</sup> it is a gret meschef and a contynuel sorwe to my herte (3) ¶ Optabam enim ego ipse unathema esse a christo pro fratribus meis qui sunt cognati mei secundum carnem . (4) qui sunt israelite quorum adopcio est filiorum dei . et gloria et testamenta et legislacio et obsequium et promissa (5) quorum patres ex quibus christus est secundum carnem qui est super omnia deus benedictus in secula Amen <sup>3</sup> (3) ¶ For I myself coneytyde to ben cursyd þat is to sey to be departyd fro crist for <sup>4</sup> my breþer þat be my cosyns after þe flesch . (4) þe whylke ben ysraelites of whom is þe adopeyon of goddys chylde and testament and þe beryng of þe lagh and seruysse and byhestys ; (5) of whom þey ben faderys of þe whylke crist is aftyr þe flesch þe whilke þat is to sey crist is god blesyd ouer alle thynges in þe worldys Amen <sup>5</sup> (6) ¶ Non enim quia excederit verbum dei (6) ¶ Not þefore þe woord of god is fallyd ¶ Non enim qui ex israhel omnes ; hij sunt israhelite (7) neque qui semen sunt Abrahe omnes \* filij Abrahe sunt ; sed in Isak vocabitur tibi semen (8) Id est non qui filij carnis sunt hij filij dei sed qui filij sunt promissionis estimantur in semine (7) ¶ For whi not alle þat ben of israhel . þey ben ysraelytys ; nor þey . þe whilke been seed of Abraham ben callid chylde of Abraham ; but in Ysaac schal be callyd to þee seed . (8) þat is not þey þat bene þe chylde of þe flesch þey be sonys of god ; but þey þat ben trowyd in þe seed þo be chylde of byheste (9) ¶ Promissionis enim verbum hoc est ¶ þe woord of byheste is þis ¶ secundum hoc tempus ueniam et erit sare filius (9) ¶ I schal come to þee aftyr þis tyme ; and þer schal be a sone to sare (10) ¶ Non solum autem illa sed et Rebecca ex rno concubitu habens ysauc patris sui (10) ¶ Not onely forsoþ sche but*

<sup>1</sup> Initial *V*. in red and black extending down four lines ; in the margin *capm 9<sup>m</sup>* in red, *c<sup>m</sup> 9<sup>m</sup>* in black, surrounded by two red lines.

<sup>2</sup> A small *a* in left margin.

<sup>3</sup> *Amen* written in black letters with red between the strokes.

<sup>4</sup> *for on erasure.*

<sup>5</sup> filled in with red.

\* fol. 160, b, col. 2.

and rebecca hafande of one beleene two chyldre of ysaac oure fadyr (11) ¶ *Cum nondum nati fuissent aut aliquid egissent boni aut mali ut secundum eleccionem propositum dei maneret* (12) *non ex operibus sed ex uocacione dictum est ei quia maior seruiet minori* (13) *sicut scriptum est* (11) ¶ For when þey hadden not ȝit be born . or þey hadde don any good or euylle . so þat þe purpose of god schul dwelle aftyr þe eleccyon not of þe werkys; but of god callende; (12) it is seyd þe more schal serue to þe lasse (13) as it is wryten ¶ *Iacob dilexi Esau autem odio habui* ¶ I luffede Iacob; and I hadde at hate Esau (14) ¶ *Quid ergo dicemus* (14) ¶ þerfore what schal we sey ¶ *Numquid iniurias apud<sup>1</sup> deum* ¶ Wheþer wyckydnesse be byfore god ¶ *Absit* ¶ God schylde (15) ¶ *Moisy enim dicit* (15) ¶ To Moyses he seys ¶ *Miserebor cuius misereor; et misericordiam prestabo cuius miserebor* (16) *Igitur non uolantis neque currentis sed miserentis est dei* ¶ I schal haf mercy to whom I am mercynd; (16) þerfore not of fleande nor of rennande but of hafande mercy is of <sup>2</sup> god (17) ¶ *Dicit enim scriptura pharaoni* (17) ¶ For þe wryt seys to Pharao ¶ *Quia in hoc ipsum excitaui te ut ostendam in te uirtutem meam et ut annuncietur nomen meum in uniuersa terra* ¶ For why in þat I excytede þee; þat I schulde schewe ageyns þee my uertuy and þat my name be told in al þe erþe (18) ¶ *Ergo cuius uult miseretur et quem uult indurat* (18) ¶ þerfore to whom he wyle he has mercy; and whom he wyle he endures (19) ¶ *Dicis itaque michi* (19) ¶ þerfore þou seyst to me . ¶ *Quid ad hoc \* cuius queritur; voluntati enim eius quis resistit* ¶ What is þat is ȝit socht; For to his wille who may ageynstande (20) ¶ *O tu homo quis es qui respondes deo* (20) ¶ O man what art þou þat answeryst to god ¶ *Numquid<sup>3</sup> dicit figuratum ei qui se finxit quid me fecisti sic* ¶ Wheþer þe conpownyde thyng seys to hym þat mad <sup>4</sup> hym; wherto has þou maad me so (21) ¶ *An non habet potestatem figulus luti ex eualem massa facere aliud quidem uas in honorem*

<sup>1</sup> a- written by the same hand on an erasure.

<sup>2</sup> of inserted by the same hand above the line.

<sup>3</sup> A in the left margin.

<sup>4</sup> -d almost erased.

\* fol. 161, a, col. 1.

aliud uero in contumeliam (21) ¶ Oper wheþer a potter hafe no power of þe same lumpe of cley one vessel to make in to worshipe and an oþer to despyt (22) ¶ Quod si uolens deus ostendere iram suam et notam facere potentiam suam . sustinuit in multa pacientia uasa ire apta in interitum (23) ut ostenderet diuicias glorie sue in uasa misericordie que preparauit in gloriam ; (24) quos et uocauit non solum ex iudeis sed etiam ex gentibus ; sicut in Osee dicit (22) ¶ and if it be so þat god wylnyng to schewe his wrathe . and to make knowyn <sup>1</sup> hys power ; he susteynes þe vesselys of Wrathe apt in to þe deþ ; (23) þat he schulde schewe in to vesselys of mercy þat he ordeynede in to hys ioye þe rycches of hys grace . (24) and þe Whylke he has callyd not onely of Iewes ; but also and of Fole ; as he seys in osee þe prophete (25) ¶ Vocabo non plebem meam . plebem meam et <sup>1</sup> non dilectam dilectam . et non misericordiam consecutam misericordiam consecutam (25) ¶ I schal kalle not my fole my fole ; and not my luffede my <sup>1</sup> luffede ; and not mercy folwyd ; mercy folwyd (26) ¶ Et erit in loco vbi dictum est eis non plebs mea vos ; ibi vocabuntur filij dei uiui (26) ¶ and it schal be in þat place where it is seyd to þem not my fole ȝee ; <sup>1</sup> þere þey schal be callyd þe sonys of <sup>1</sup> god of lyf (27) ¶ Ysaias autem clamat pro israhel ¶ Ysaye forsoþ cryes for israhel ¶ si fuerit numerus filiorum israhel tamquam arena maris reliquie salui fient (27) ¶ if þe noumber of þe chyldre of israhel Were of þe gruel of þe see þe releff of þem schal be made safe (28) ¶ Verbum enim consummans et abbrevians in equitate ; quia uerbum abbreviatum faciet dominus super terram ; (29) et sicut predixit ysyas (28) ¶ þperfore a woord fulfilla[n]d and abbreviande in equitee ; þat is to sey þe Woord of þe eWangelye ; for a breef woord þe lord schal make vp on þe erþe (29) as ysaye before seyde ¶ Nisi dominus sabahoth reliquisset nobis semen \* sicut sodoma facti essemus ; et sicut Gomorra similes fuissemus ¶ But if þe lord of hostys hadde left vs seed ; we hadde be made as Sodom and lyke Gomorre (30) Quil ergo dicemus (30) ¶ þperfore what schal we sey ¶ Quod gentes que non sectabantur iusticiam

<sup>1</sup> a in the left margin.

\* fol. 161, a, col. 2.

apprehenderunt iusticiam iusticiam autem que ex fide est ¶ þat þe folk þat suyede not rytWysnesse þey toke þe ritWysnesse þe riȝtwysnesse; þat is of feiþ (31) ¶ Israel vero sectando legem iusticie in legem iusticie non peruenit (31) ¶ Israel forsoþe insuyande þe lagh of riȝtwysnesse; it eom not in to þe lagh of riȝtwysnesse (32) ¶ Quare (32) ¶ Why ¶ Quia non ex fide . sed quasi ex operibus ¶ For not of þe feiþ þat is to seye it soughte not to ben iustified; but as of þe deedys ¶ Offenderunt in lapidem offendicionis (33) sicut scriptum est ¶ þey offendeddyn forsoþe in to ston of offendicion . (33) as it is wryten; ¶ Ecce pono in Syon lapidem offendicionis et petram scandali . et omnis qui crediderit in eum non confundetur ¶ Lo I sette in Syon a ston of offendicion and a ston of sclaudre . and ylke man þat has leeuyd in to hym sehal not be confoundyd <sup>1</sup>

<sup>2</sup> *F*ratres uoluntas quidem cordis mei et obsecracio apud deum fit pro illis in salutem (1) ¶ Breþer þe wyl namely of myn herte and þe preyere vn to god; is don for þem in to hele (2) ¶ Testimonium enim perhibeo illis quod emulacionem dei habent sed non secundum scienciam (2) ¶ For I gife witnesse vn to þem þat þei hafe þe ȝeеле of god; but not aftyr kunning (3) ¶ Ignorantes enim dei iusticiam et suam querentes statuere iusticie dei non sunt subiecti (3) ¶ For þey unknowande goddys riȝtwysnesse sekande for to stable ; þei ben not subiect to þe riȝtwysnesse of god (4) ¶ Finis enim legis christus ad iusticiam omni credenti (4) ¶ For erist is ende of þe lagh vn to riȝtwysnesse to alle bele-fande (5) ¶ Moises enim scripsit quoniam iusticiam que ex lege est <sup>3</sup> que fecerit homo; uiuet in ea (5) ¶ Forwhyl moyses wrot þat þe man þat has don riȝtwysnesse þe whylke is of þe lagh he schal lyue in it (6) ¶ Que autem ex fide est iusticia; sic dicit (6) ¶ But þe riȝtwysnesse þat is of þe feiþ; is as he seyde ¶ ne dixeris in corde tuo . quis ascendet in celum id est christum deducere ¶ Ne sey þou not in þi herte who schal steye in to heuyn; for

<sup>1</sup> *c<sup>m</sup>* 10 written in black, *cap<sup>m</sup>* 10<sup>m</sup> in red, in the margin, surrounded by a red line.

<sup>2</sup> Initial *F*-, in red and black, extends down sixteen lines.

<sup>3</sup> *tege est* written in the margin by the same hand.

þat is to lede criste heþpen . þat is to seye to denye \* crist for to hane ascendid (7) ¶ Aut quis descendit in abyssum; hoc est christum ex mortuis reuocare (7) ¶ Or who schal descende in to helle <sup>1</sup> þat is for to reuoke criste fro deth þat is for to seye . to trowe þat crist descendide not <sup>1</sup> in to helle (8) ¶ Sed quid dicit scripture (8) ¶ But <sup>1</sup> what <sup>1</sup> seys þe scripture ¶ Prope est <sup>1</sup> uerbum <sup>1</sup> in ore tuo et in corde tuo hoc est uerbum fidei quod predicamus ¶ Negh is þe woord in þi mouþ and þi herte . þat is þe woord of þe feiþ þat we prechyn (9) ¶ Quia si confitearis in ore tuo dominum iesum et in corde tuo credideris quod deus illum excitauit a mortuis saluus eris (9) ¶ For if þou knowe oure lord iesu in þi mouþ . and hast beleenyd in þi herte þat god excityde hym fro dep̄ . þou schalt be saaf (10) ¶ Corde enim creditur ad iusticiam; ore autem confessio fit ad salutem (10) ¶ þerfore with þe herte it is beleuyd vnto riȝt wisnesse; but with þe mouþ confessyon is don vn to hele (11) ¶ Dicit enim scripture; omnis qui credit in illum non confundetur; (11) ¶ For þe scripture seys ylke man <sup>2</sup> þat belefys in hym schal not be schent (12) ¶ non est distincio iudei et greci (12) ¶ For why þer is no distynccyoun of þe Jew and Greke ¶ Nam idem dominus omnium diues in omnes qui inuocant illum ¶ For þe same lord is fourmere of alle; riche in to alle þat is to sey sufficient to alle þat callyn vn to hym (13) ¶ Omnis enim quicumque inuocauerit nomen domini saluus erit (13) ¶ For why ylke man who so incallys þe name of god he schal <sup>3</sup> be saafe (14) ¶ Quomodo ergo inuocabunt in quem non crediderunt (14) ¶ þerfore how schal þey calle to in whom . þey leefyd not [¶] Aut quomodo ei credent quem non audierunt ¶ Or how schal þey lefe to hym þe whylke þey herde not ¶ Quomodo audient sine predicante ¶ How schal þey heren withoute þe prechynge (15) ¶ Quomodo uero predicabunt nisi mittantur (15) ¶ How forsoþe schal þey preche . but if þey be sent ¶ Sicut scriptum est ¶ As it is writen

<sup>1</sup> The initial *h*- of *helle*, the final *-t* of *not*, the word *but*, the initial *w*- of *what*, the *-st* of *est*, and the word *uerbum* have been partially obliterated.

<sup>2</sup> -ke m- of *ylyke man* written on an erasure.

<sup>3</sup> Opposite this and the next three lines is written in the margin of *incallyng þe name of god*.

¶ *Quam speciosi pedes evangelisancum pacem evangelizancium bona* ¶ How fayre be þe fete of þem þat ewangelysen þe pece of þem þat ewangelisen goode<sup>1</sup> thynges (16) ¶ *Sed non omnes obediunt evangelio* (16) ¶ But not alle obeische to þe ewangelye ¶ *Ysayas enim dicit*; ¶ *Ysaye þerfore seys* ¶ *Domine quis credidit auditui nostro* ¶ Lord who has beleuyd vn to oure heryng (17) ¶ *Ergo fides ex<sup>1</sup> auditu . auditus autem . per verbum christi* (17) ¶ *þerfor þe feiþ is of þe heryng; and heryng is by þe woord of crist* (18) ¶ *Set dico* (18) ¶ But \* I seye ¶ *Numquid non audie- runt* ¶ Wheþer þey herde not ¶ *Et quidem in omnem terram exiuit sonus eorum; Et in fines orbis terre uerba eorum* ¶ And certayn in to ylke land wente þe sown of þem; and in to endys of alle partye of þe erþe wente þeyre woordys (19) ¶ *Sed dico numquid israhel non cognouit* (19) ¶ But I sey wheþer ysrahel knew not ¶ *Primus moyses dicit* ¶ þe fyrste moyses seys ¶ *Ego ad emulacionem uos adducam in non gentem in gentem insipientem in iram vos mittam* ¶ I sehal lede ȝou . or suffre ȝou to be led to enuye ageyns þe fole and ageyn þe fole vnwyssse I sehal sende ȝou in to Wrathe; þat is to sey I schal suffre ȝou to be wrathed (20) ¶ *Ysayas autem audet et dicit* (20) ¶ *Ysaye forsope dar and seys; þat is to seye of þe persone of crist he dar seye* ¶ *Inuentus sum a non querentibus me; palam apparui hijs qui me non inter- rogabant* ¶ I am founden of þe not sekande me; and opynly I aperide to þem þe whylke askyde me not (21) ¶ *Ad Israhel autem dicit* (21) ¶ But to Israhel he seys; ¶ *Tota die expandi manus meas ad populum non credentem sed contradicentem michi* ¶ Alle þe day I hane sprad my handys vn to þe puple not leuende but ageynseyande me<sup>2</sup>

<sup>3</sup> *Dico ergo; Numquid repulit dominus populum suum* (1) ¶ *þer- fore I seye; wheþer god haue put ageyn hys puple* ¶ *Absit* ¶ *God schylde* ¶ *Nam et ego israelita sum ex semine Abrahe de tribu beniamin* ¶ For I am a man of israhel of þe seed of Abraham.

<sup>1</sup> a in the left margin.

<sup>2</sup> In the margin *cm* 11 in black, *ca<sup>m</sup>* 11<sup>m</sup> in red, both enclosed in a red line.

<sup>3</sup> Initial *D-* in red and black extends down three lines.

\* fol. 161, b, col. 2.

of þe lynage of beniamyn (2) ¶ *Non repulit deus plebem suam quam presciuit* (2) ¶ God putte not his fole ageyn þe whylke he byfore knew to ben safed ¶ *An nescitis in helia quid dicit scriptura quemadmodum interpellat deum aduersus israhel* ¶ Wheþer zee wite not what holy writ <sup>1</sup> seys in helye of what maner apelis god ageyn israhel seyande (3) ¶ *Domine prophetas tuos occiderunt; altaria tua suffoderunt et ego relictus sum solus et querunt animam meam* (3) ¶ Lord þey haue slayn þi prophetis þey haue vndyrdolue þyn auteris; and I am left myn one and þey seken my soule; þat is to seye to reue my lyfe (4) ¶ *Sed quid dicit illi responsum diuinum* (4) ¶ But what seys to hym goddys answere ¶ *Reliqui michi septem milia \* uirorum qui non curuauerunt genua sua ante Baal* ¶ I hafe left me sefyn thousand men; <sup>2</sup> þe whylke hafe not bowyd þeyr knees byfore Baal (5) ¶ *Sic ergo et in hoc tempore reliquie secundum eleccionem gracie dei salue facte sunt* (5) ¶ þerfore so in þis tyme þe relef aftyr þe eleccyon of grace þei ar maade saafe (6) ¶ *Si autem gracia iam non ex operibus* (6) ¶ Forsoþ if thurgh grace; þat is þey be safe þenne not of deedis ¶ *Alioquin gracia iam non est gracia* (7) ¶ Or ellis grace now is not grace ¶ *Quid ergo* (7) ¶ þerfore what is to seye ¶ *Quod querebat israhel hoc non est consecutus; eleccio autem consecuta est; ceteri uero exceccati sunt* (8) *sicut scriptum est* ¶ þat þat israhel soghte . þat it is not folewyd; but þe eleccyon is folwyd; oper forsoþe ben blyndyd (8) as it is writen in *ysaye* ¶ *Dedit illis deus <sup>3</sup> spiritum compunctionis oculos ut non rideant . et aures ut non audiant usque in hodiernum diem* ¶ God gaf þem þe spyryt of compunction; eyen þat þey seyean not and erys þat þey heryn not vnto þis day (9) ¶ *Et dicit dauid* (9) ¶ and dauyd seys ¶ *Fiat mensa eorum coram ipsis in laqueum . et in capcionem et in scandalum et in retribucionem ipsis* ¶ þe boord of þem be it made by for þem in to a snare and in a takyng and in to a retribueyoun; and in to sclaundre to þem (10) ¶ *Obscurentur oculi eorum ne videant et dorsum eorum semper in curua* (10) ¶ þe eyne of þem be þei derkyd þat þey see not; and bowe euer þeyr bak (11) ¶ *Dico*

<sup>1</sup> A in the right margin.

<sup>2</sup> A in the left margin.

<sup>3</sup> A caret after *illis* and *deus* written in the margin by the same hand.

\* fol. 162, a, col. 1.

ergo numquid offenderunt ut caderent (11) ¶ perfore I seye wheþer þei so offendedyd þat þey schulde fallen ¶ Absit ¶ God schylde ¶ Sed illorum delicto salus gentibus est ut illos emulentur ¶ But þurh þeyre trespasses þe hele is made to þe fole . þat þey suyen þem (12) ¶ Quod si delictum illorum diuicie sunt mundi et diminucio eorum diuicie gencium quanto magis plenitudo eorum (12) ¶ But if þe trespasses of þem ben þe rychessys of þe world and þe lytlyng of þem þe rychessys of þe fole how mykyl more þe folk of þem (13) ¶ Vobis enim dico gentibus (13) ¶ perfore to þou gentylys I seye ¶ Quamdiu quidem ego sum gencium apostolus ministerium meum honorificabo (14) si quo modo ad emulacionem prouocem carnem meam et saluos faciam aliquos ex illis ¶ For alslonge as I am apostyl of folk . I schal make worschipeful myn office . (14) if I may in any maner prouoke þem to suye þat I make any of þem safe (15) ¶ Si enim amissio eorum reconciliatio \* est mundi que assumpcio nisi<sup>1</sup> uita ex mortuis (15) ¶ perfore if þe losyng of þem is þe reconsylyng of þe world ; what shal ben takyng vp of hem but þe lyf of þe dead (16) ¶ Quod si deliberacio sancta est et massa et si radix saneta est et rami (16) ¶ For why<sup>2</sup> if þe deliberacyoun is maad and þe dowgh<sup>2</sup> & if þe roote is holy and þe braunchys<sup>2</sup> (17) ¶ Quod si aliqui ex ramis facti sunt tu autem eum oleaster essec insertus es illis et socius radicis et pinguedinis oline factus es (18) noli gloriari aduersos ramos (17) ¶ But if any of þe braunchys ben brokyn ; þou gentile when þou were an osyere ; þou wer set in þem and art maad felawe of þe roote and of þe fatnesse of þe olyne ; (18) perfore ne wile þou not ioye ageyn þe braunchys ¶ Quod si gloriaris non tu radicem portas sed radix te ¶ and if þou ioye ageyns þem not þou berist þe roote but þe roote þee (19) ¶ Dicis ergo ; fracti sunt rami ut ego inserar (19) ¶ perfore þou seys ; þe braunchys ben brokyn . þat I be set in (20) ¶ Bene (20) ¶ Weel þou seys<sup>3</sup> ¶ Propter incredulitatem ergo fracti sunt ¶ perfore for þe mysbileue<sup>4</sup> þei ben brokyn ¶ Tu

<sup>1</sup> After *nisi* a letter has been erased.

<sup>2</sup> -*why*, *dowgh*, and *braunchys* partially effaced.

<sup>3</sup> A faint blaek line drawn through *þou seys*.

<sup>4</sup> *Perfore . . . mysbileue* written on an erasure.

\* fol. 162, a, col. 2.

autem fide stas . noli altum sapere sed time ¶ perfore þou standys thurgh þe feith ; perfore ne wille þou sanowre to heghe but drede (21) ¶ *Si enim deus naturalibus ramis non pepercit ne forte nec tibi parcat* (21) ¶ for if he to þe kyndely braunchys spared not ; see þou last by hap he spare not þee (22) ¶ *Vide ergo bonitatem et seueritatem dei* (22) ¶ perfore see þe bonytee of god and þe sternenesse of god ¶ *In eos quidem qui ceciderunt seueritatem ; in te autem bonitatem si permanseris in bonitate dei* ¶ In to þem þat hafe fallyn . see þou ; and in þee . þe bonyte of god if þou dwelle in bonyte ¶ *Alioquin et tu excideris* ¶ Or ellys þou hast fallyd ; fro þe holy roote (23) ¶ *Sed et illi si non permanserint in incredulitate ; inserentur* (23) ¶ But and þey if þei hafe not dwellyd in þe vnbeleue þei schal be plauntyd in ¶ *Potens enim est deus iterum inserere illos* ¶ for god is myghty efto plaunte þem in (24) ¶ *Nam si tu ex naturali excisus es olyastro et contra naturam insertus es in bonam olyuam quanto magis hij qui secundum naturam inserentur sue oliue* (24) ¶ For why if þou of þe kyndely oseere art cut oute . and plauntyd \* in a good olyfe mykyl more þei þat ben aftyr þeyr kynde schal ben graffyde to þeyr olyfe (25) ¶ *Nolo ergo uos fratres ignorare misterium hoc ut non sitis uobis ipsis sapientes quia cecitas ex parte contingit in israhel donec plenitudo gencium intraret* ; (26) *et sic omnis israhel saluus fieret sicut scriptum est* (25) ¶ perfore breþere I wyle not ȝou to vnknowe þis pruytee ; þat is þe pruye dome of god þat ȝee be not wyse to ȝouself ; for of sum partye blyndnesse felle in israhel tyl þe plente of þe folc schal entre (26) and so alle ysrahel schulde ben safe as it is wryten ¶ *Veniet ex syon qui eripiat et auertat impietatem . ab Jacob* ; (27) *et hoc ille a me testamentum cum abstulero peccata eorum* ¶ He schal come of syon þe whylke delynere he and turne he þe wykkydnesse fro Jacob (27) and þat testament þat is to seye þe punissyon schal be til þem whan I schal hafe don awey þeire synnes (28) ¶ *Secundum ewangelium quidem inimici propter vos secundum eleccionem autem karissimi propter patres* (28) ¶ Aftyr þe ewangelye þey ben enimys to ȝou aftyr þe eleccyoun ; forsoþe þey ben alþerderest and þat for þe faderys (29) ¶ *Sine*

\* fol. 162, b, col. 1.

penitencia enim sunt dona et uocacio dei (29) ¶ For withoute penaunce ben þe giftis of god and þe callyng<sup>1</sup> of god (30) ¶ *Sicut enim aliquando et uos non credidistis deo nunc autem misericordiam consecuti estis propter illorum incredulitatem* (31) *ita et isti nunc non crediderunt in uestram misericordiam ut et ipsi misericordiam consequantur* (30) ¶ *Perfore and as ȝee sumtyme leeuyde not to god now forsoþe ȝee ar mercy folwyd for þeyr unbeleeue;* (31) *so and ȝise hafen now belefed in to ȝoure mercy so þat þey schulden suye mercy* (32) ¶ *Conclusit enim deus omnia in incredulitatem ut omnium misereatur* (32) ¶ *For god has alle thynges concludyd in vnbelefe;* þat he hafe mercy of alle (33) ¶ *O altitudo diuiciarum sapientie et scientie dei; quam incomprehensibilia sunt iudicia eius et inuestigabiles vie eius* (33) ¶ *O þou heygnesse of þe ryhessys of þe wisdam and of kunning of god how uncomprehensible ben hys domes. and how inuestigable ben þe weyes of hym* (34) ¶ *Quis enim cognouit sensum domini aut quis consiliarius eius fuit;* (35) *aut quis prior dedit illi et retribuctur ei* (34) ¶ *For who knowys þe wysdam of god. or who was hys counselor;* (35) *or who fyrrst gaf tyl hym;* þat is þe feyth and goode werkys. or þat it be for come fyrrst of þe grace of hym; and it schulde be ȝolden ageyn to hym (36) ¶ *Quoniam \* ex ipso et per ipsum et in ipso sunt omnia; Ipsi honor et gloria in secula Amen* (36) ¶ *For why of hym and by hym. and in hym ben alle thynges; To hym be ioye and worsechype in to worldys Amen.*

*Obsecro*<sup>2</sup> *itaque uos fratres per misericordiam dei ut*<sup>3</sup> *exhibeatis corpora uestra hostiam uiuentem. deo placentem racionabile obsequium uestrum* (1) ¶ *I beseche ȝou þerfore breþere þurh þe mercy of god. þat ȝee gife ȝoure bodyes a quyk sacryfice holy and plesande to god and þat ȝoure seruysse in ȝise þynges forseyd be resonable* (2) ¶ *Et nolite conformari huic seculo. sed reformamini in nouitate sensus uestri ut probetis que sit voluntas dei bona et beneplacens et perfecta* (2) ¶ *and wyle ȝe not conforme ȝou to þis*

<sup>1</sup> A gap where there is an erasure, between *callyng* and *of*.

<sup>2</sup> Initial *O* in red and black extends down sixteen lines.

<sup>3</sup> *c<sup>m</sup>* 12 in black, and *cap<sup>m</sup>* in red, are written in the right margin enclosed in a red line.

world; but<sup>1</sup> refourme þou ageyn in þo newenesse of þoure wit. þat ȝee proue whylke be þe wyl of god good and weelplesande and perfyte (3) ¶ *Dico enim per graciam que data est michi in omnibus qui sunt inter vos non plus sapere. quam oportet sapere sed sapere ad sobrietatem; et unicuique sicut deus dñisit mensuram fidei* (3) ¶ þerfore I sey thurgh þe grace þat is gifen me. to alle þe whylke ben a mong ȝou; no more for to sauoure. but to sauoure to sobrenesse; and to vche<sup>2</sup> one *I bidde to sauoure as god has deuysed þe mesure of þe feyth* (4) ¶ *Sicut enim in uno corpore multa membra habemus; omnia autem membra non eundem actum habent* (5) *ita multi vnum corpus sumus in christo* (4) ¶ For riȝt as in one body we haue many membrys; and alle þoo membrys haue not þe same dede (5) riȝt so we ben one body in cryst ¶ *Singuli autem alter alterius membra; (6) habentes quia donaciones secundum graciam que data est nobis differentes; siue prophetiam secundum rationem fidei* (7) *siue ministerium in ministrando siue qui docet in doctrinu; (8) qui exhortatur in exhortando; qui tribuit in simplicitate; qui preest in solitudine; qui miseretur in hillaritate* ¶ For wee sengyl ben oþer oþeres membrys; (6) hafende þerfore giftys dyfferent aftyr þe grace þe whilke is gifen to vs; wheþer þe prophesye aftyr þe resoun of þe feith. or he þat techis in doctryne. (7) or seruyse in seruande; (8) he þat amonestys in amonestynge; he þat gyfes in symplenesse; he þat is byfore in bysynes; he þat has rewthe in gladnesse (9) ¶ *Dileccio sine simulacione; odientes malum; adherentes bono; (10) caritatem fraternitatis inuicem diligentes; honore inuicem preuenientes* (9) ¶ þe loue be it with oute symulacyoun \* ȝe I seye hatande euylle; and clefande to goode; (10) louande in to gydere in þe charitee of fraternytee ȝe I sey be fore comande in to gydere. with worschype (11) ¶ *Solicitudine non pigri spiritu feruentes; domino seruientes* (11) ¶ Not ȝee slough in bysynes feruent with spyryte; seruande to oure lord (12) ¶ *Spe gaudentes; in tribulacione pacientes; oracioni instantes* (13) *necessitatibus sanctorum communicantes; hospitalitatem sectantes* (12) ¶

<sup>1</sup> A in the right margin.

<sup>2</sup> vche written on an erasure.

\* fol. 163, a, col. 1.

Hauande ioye in hope . and suffryng in trybulacyoun . stondande in to preyere ; (13) sekande ȝoures to nedys of holy men suande hospitualitee (14) ¶ *Benedicite perseverantibus uos et nolite maledicere* (14) ¶ Blysse ȝee to þe pursuande ȝou ; blesse ȝee and waries <sup>1</sup> not (15) ¶ *Gaudere cum gaudentibus . fieri cum flentibus* (16) *id ipsum sencientes inuicem ; non alta sapientes sed humilibus consencientes* (15) ¶ ȝee schal ioye with þe ioyande ; and grete with þe gretande ; (16) ȝee felande <sup>2</sup> with inne þe same thying to gydere ; not sauourande heghe thyngys ; but assentyng to lowe thynges ¶ *Nolite esse prudentes apud uosmetipsos* ; (17) *nulli malum pro malo reddentes* ¶ Bee ȝee not queynte by for ȝoureself ; (17) ȝeldande to no man euyl for euylle ¶ *Prouidentes bona non tantum coram deo . sed et coram omnibus hominibus* ; (18) *si fieri potest quod ex uobis est cum hominibus pacem habentes* ; (19) *non uosmetipsos defendentes karissimi sed date locum ire* ¶ Perueyande goode thynges not onely byfore god ; but also byfore alle men ; (18) ȝee hafande pece with alle men if it may be in þat þat of ȝou is ; (19) and ȝee derworþest not defendande ȝoureself ; but gife ȝee stede to þe wrathe ¶ *Scriptum est enim* ¶ For why it is wryten ¶ *Michi uindictam ego retribuam dicit dominus* ¶ To me vengaunce. *I hafe reseruyd* ; and I schal ȝeilde seys oure lord (20) ¶ *Set si esurierit inimicus tuus ciba illum* (20) ¶ But if þyn enemy hungres fede hym ¶ *Si silit potum da illi hoc enim faciens carbones ignis congeres super caput eius* ; (21) *Noli uinci a malo ; sed vince in bono malum* ¶ If he thryste gif hym drynke ; for þou doande þat ; þou schalt hepe þe colys of fyre ; þat is to seye þe hete of charite vp on his hed ; (21) Bee not ouercomyn of euylle but ouercome euylle in good.

**O**mnis <sup>3</sup> anima potestatibus sublimioribus subditā sit (1) ¶ Ilke soule þat is every man be it subiect to þise powers abouen

<sup>1</sup> -es of waries written on an erasure.

<sup>2</sup> -el- of felande written on an erasure.

<sup>3</sup> c<sup>m</sup> 13<sup>m</sup>, in black, and cap<sup>m</sup> 13<sup>m</sup> in red, in the margin, enclosed by a red line. Initial O extends down three lines, in red and black.

þat is to kynges to prineys to \* trybunys . to centuryounys . and to seculerys goode or euylle ¶ Non enim est potestas nisi a deo <sup>1</sup> ¶ For þer is no power but of god ¶ Que autem sunt a deo ; ordinata sunt (2) Itaque qui resistit potestati dei ordinacioni resistit ¶ þerfore þo thyngys þat ben of god of hym þei ben ordeyned ; (2) so þat he þat ageynstandys <sup>2</sup> þe potestate ageynstandys goddys ordynance ¶ Qui autem resistunt ipsis sibi dampnacionem adquirunt ¶ Forsoþe þei þat ageynstandyn þe potestate þey sekyn to þem dampnacyoun (3) ¶ Nam principes non sunt timori boni operis sed mali ; vis autem non timere potestatem ; bonum fac et habebis laudem ex illa (3) ¶ For prineys ben not to drede of good werk ; but of euyl ; wilt þou not drede power ; Do good and þou schalt haue preysyng þerof (4) ¶ Dei enim minister est tibi in bonum (4) ¶ For he is goddys mynystre to þee in to goode ¶ Si enim male faceris time ¶ But if þou hafe euyl so drede þou ¶ Non enim sine causa gladium portat ¶ For why not withoute cause he berys þe swerd ¶ Dei enim minister est vindex in iram ei qui male agit ¶ He is goddys mynystre vengable in to wrath to hym þat doys euylle (5) ¶ Ideo necessitate subditi estote non solum propter iram sed propter conscientiam (5) ¶ þerfore be ȝee subiect to þe nede þat is to þe nefeful ordynance not onely for þe wrathe but for ȝoure conscience (6) ¶ Ideo enim et tributa prestitastis (6) ¶ and þerfore forsoþe ȝee lenyn trybutys ¶ Ministri enim dei sunt in hoc ipsum seruientes ¶ For þei ben goddys mynystres seruande to ȝou in þat . þat is for þat (7) ¶ Reddite ergo omnibus debita (7) ¶ þerfore ȝeelde ȝee to alle men þe dettys ¶ Cui tributum . tributum . cui reccigal . ueccigal . cui timorem . timorem ; cui honorem . honorem ¶ To whom trybute ; trybute ; to whom hyre . hyre ; to whom drede ; drede ; to whom worschipe . worschype ; þat is to sey ȝeelde ȝee ; (8) ¶ Nemini quicquam debeat nisi ut inuicem diligatis (8) ¶ To no man owe ȝee any thyng ; but þat ȝee loue to gydere ¶ Qui enim diligit proximum legem impleuit ¶ For he þat has louyd his neghebore has fulfil

<sup>1</sup> -eo of deo and part of the following paragraph-mark are on erasure.

<sup>2</sup> The word power, enclosed by a faint black line, written in margin.

\* fol. 163, a, col. 2.

þe lawe. (9) ¶ *Nam non adulterabis . non occides . non furaberis . non falsum testimonium dices . non concupistes rem proximi tui . et si quod est aliud mandatum in hoc verbo instauratur* (9) ¶ For why þis biddyng þou schalt not do auoutrye \* þou schalt not sle; þou schalt not stele; þou schalt not sey fals witnesse . þou schalt not coueyte þi negheboures thyng . and if þat þer is any oþer maundement . in þis woord it is contenyd ¶ *Diliges proximum tuum sicut te ipsum* ¶ þou schalt louen þi neghebore as þi self (10) ¶ *Dileccio enim proximi malum non operatur* (10) ¶ þe loue of þi neghebore werkys not euylle ¶ *Plenitudo ergo legis est dileccio* ¶ þerfor þe fulfillyng of þe lagh is loue (11) ¶ *Et hoc scientes quia hora est iam nos de sompno surgere; nunc enim propior est nostra salus quam cum credimus* (11) ¶ and witande ȝee þat þat houre it is now for us to rise fro sleep; for now is oure hele negher þan we han trowyd (12) ¶ *Nox precessit dies autem appropinquabit* (12) ¶ þe nyghte went before; þe day forsoþe schal neghe ¶ *Abiciamus ergo opera tenebrarum et induamur arma lucis.* (13) *sic in die honeste<sup>1</sup> ambulamus* ¶ þerfore caste we awey þe werkys of derknesse and be we clad in armourys of list (13) so þat we go honestly in þe day ¶ *Non in comedacionibus et ebrietatibus non in cubilibus et in pudicitijs non in contencione et emulacione* (14) *sed induimini dominum nostrum iesum christum . et carnis curam ne feceritis in desiderijs* ¶ Not in comedacyouns and dronkenesses . not in couchys . þat is slouthe and in lecherye . not in stryfe . and enuye (14) but be ȝee clad oure lord iesu cryste and do ȝee not þe curys of þe flesch in desyres.

**I**NNfirmum<sup>2</sup> autem in fide assumite non in disceptacionibus cogitationum (1) ¶ þe syke man in þe feip . taake ȝee vp not in dysputyngys of thouȝtys (2) ¶ *Alius enim credit manducare se omnia* (2) ¶ An oþer of ȝou trowys to ete alle þynges . þat is

<sup>1</sup> A hand, sketched in red in the margin, points to this word.

<sup>2</sup> Initial *I* in red and black extends down thirty-one lines and across the bottom margin to the edge of the parchment; the first *N* in red and black extends down three lines; the second *N* is the usual black capital filled in with red. *c<sup>m</sup> 14* in red and black, surrounded by a red line, in the margin.

to seye gifen to mannys vse ¶ Qui autem infirmus est olus manducet  
 ¶ For he þat is syke ete he þe worte; (3) ¶ his qui manducat  
 non manducantem non spernat; et qui non manducat; mandu-  
 cantem non iudicet (3) ¶ and he þat etys dispysē he not þe not  
 etande; and he þat not etys not deme he þe etande ¶ Deus  
 enim illum assumpsit ¶ For god has tane hym up þat is to þe  
 feiþ<sup>1</sup> (4) Tu quis es qui indicas alienum seruum (4) ¶ Who art  
 þou þat demyst an oper mannys seruant ¶ Suo domino stat aut  
 cadit ¶ But to his lord opper he standys or fallys ¶ Stabit autem  
 ¶ But he schal stande ¶ Potens est enim deus statuere illum  
 ¶ For god is myghty to stable hym (5) ¶ Nam alius iudicat inter  
 \*diem et diēm; alius iudicat omnem diem (5) ¶ Forwhy an oper  
 man demys bytwen day and day . þat is to sey a day set by twene  
 to be chosyn in abstinence; and an oper demys ylke day . þat is  
 to sey to be chosyn in abstynence ¶ Unusquisque in suo sensu  
 abundet ¶ Ylke one of þem abounde he in his wit . þat is to sey  
 after þe conscience abounde he in to bettere; wheþer in absteyng;  
 opper with doyng of thankys etande (6) ¶ Qui sapit diem domino  
 sapit (6) ¶ For he þat sauers þe day he sauers to oure lord . þat is  
 to þe worschype of oure lord ¶ Et qui manducat domino manducat  
 ¶ and he þat etys þat is alle thynges . he etys to oure lord ¶ Gracias  
 enim agit deo ¶ he thankys god þat is for þe creatureþ with þe  
 wylke he is susteynd ¶ Et qui non manducat domino non mandu-  
 cat; et gracias agit deo ¶ He þat etys not . þat is he þat abstenes  
 to oure lord he etys not; þat is to þe<sup>2</sup> honour of oure lord it is  
 þat he etys not; and he thankys god; for þe abstynence gifен  
 vnto hym (7) ¶ Nemo enim nostrum sibi uiuit; et nemo sibi  
 moritur (7) ¶ For none of þou lifes to hymself þat is spyrtyually  
 in vertues; and no man dyes to hymself; þat is to rices to hymself;  
 but to oure lord (8) ¶ Siue enim uiuimus domino uiuimus; siue  
 morimur domino morimur (8) ¶ Wheþer so euer we lyfen in  
 lyff of vertues we lyuen to oure lord or wheþer we dyen to rices  
 and synnes we dyen to oure lord; þat is to þe symylytude of cryste

<sup>1</sup> þt is . . . feiþ written in the margin and underlined in black; caret  
after *up*.

<sup>2</sup> A hand drawn in red in the right margin points to this word.

\* fol. 163, b, col 2.

in woise deþ we ar baptysyd ¶ Siue ergo uiuimus siue morimur; domini sumus; (9) In hoc enim christus mortuus est et reuixit . ut et mortuorum et uiuorum dominetur ¶ þerfore wheþer we lyfen or dyen we ben of oure lord; þat is to be demyd of oure lord; (9) forwhy in þat . þat is for þat erist is dead and he aroos þat he schulde lordschipe of þe quyke and of þe deade (10) ¶ Tu autem quid iudicas fratrem tuum aut tu quare spernis fratrem tuum (10) ¶ þerfore why demyst þou þi broþer . þat is not etande or why dispisist þou þi broþer etande ¶ Omnes enim stabimus ante tribunal domini ¶ Alle we <sup>1</sup> schal stande by fore þe trone of <sup>2</sup> god (11) ¶ Scriptum est enim (11) ¶ þerfore it is write <sup>3</sup> ¶ viuo ego dicit dominus quoniam michi flectetur omne genu et omnis lingua confitebitur domino ¶ I lyfe seys oure lord . for to me ylke \* kne sehal be bowyd; and ylke tunge sehal knowleche to god (12) ¶ Itaque unusquisque restram pro se racionem reddet deo (12) ¶ þerfore ylke of vs sehal zeelde resoun to god for hymself (13) ¶ Non ergo amplius iniuicem iudicemus sed hoc iudicate magis ne ponatis offendiculum fratri <sup>4</sup> vel scandalum (13) ¶ þerfore deme we no more oþer oþer; but more þat deme ȝee; þat ȝee ne sette offendyeule or selaundyr to ȝoure broþer (14) ¶ Scio et confido in domino iesu quia nichil commune per ipsum nisi ei qui existimat quid <sup>5</sup> commune esse illi commune est (14) ¶ I wot and I tryste in oure lord iesu þat no þyng is comyne þat is uncleane by hym; but to hym þat trowys any thyng to be comyne; to hym it is comyne (15) ¶ Si enim propter cibum frater tuus contristatur; iam non secundum caritatem ambulas (15) ¶ þerfore if þi broþer is <sup>6</sup> for þe mete now . þat is of þat it is opyn þat þou gost not aftyr charyte ¶ Noli cibo tuo illum perdere pro quo christus mortuus est; (16) non ergo blasphemetur bonum nostrum ¶ Ne wyle þou lose hym with þi mete for whom erist is dead fore . (16) þerfore be not oure god blasphemyd by þis litylle <sup>7</sup>

<sup>1</sup> -e of we written very faintly above the line, with caret.

<sup>2</sup> A scribbled in the right margin.

<sup>3</sup> A line has been erased under þerfore . . . write.

<sup>4</sup> fratri written on an erasure. <sup>5</sup> quid written on an erasure.

<sup>6</sup> The scribe has omitted the translation of contristatur.

<sup>7</sup> A hand drawn in red in the left margin points to this word.

\* fol. 164, a, col. 1.

(17) ¶ *Non est enim regnum dei esca et potus sed iusticia et pax et gaudium in spiritu sancto* (17) ¶ þerfore þe kyngdam of god is not mete *and* drynk; but riȝtwisnesse *and* pece *and* ioye in þe holy gost (18) ¶ *Qui enim in hoc seruit christo; placet deo et probatus est hominibus* (18) ¶ For why he þat seruys erist in þat þyng. þat is in riȝtwisnesse pece *and* ioye he plesys god *and* he is preuyd to men (19) ¶ *Itaque que pacis sunt sectemur; et que edificationis sunt inuicem custodiamus* (19) ¶ þerfore þo thynges þat ben of pece suye we; *and* þo thynges þat ben of edificaeyoun. kepe we þem eyþer in oþer; (20) ¶ *Noli propter escam destruere opus dei* (20) ¶ *Ne*<sup>1</sup> wyle þou for þe mete destrye goddys<sup>1</sup> werk ¶ *Omnia*<sup>2</sup> *quidem munda sunt sed malum est homini qui per offendiculum manducat* ¶ þerfore alle thynges ben clene; but it is euylle þe man. þat etys þurh sclaundyr of oþer (21) ¶ *Bonum est enim non manducare carnem et non bibere vinum neque in quo frater tuus offendit*<sup>3</sup> *aut scandalisatur aut infirmatur* (21) ¶ It<sup>4</sup> is goode to þe man not to eten þe flesch. *and* not to drynke þe wyn nor any oþer thyng to do; in þe whylke his broþer offendys. or is sclaundryd. or is syke (22) ¶ *Tu fidem habes penes temet ipsum; habe coram deo* (22) ¶ þou has feith anentys þiself; þat is in herte haue by fore god ¶ *Beatus qui non indicat semet ipsum in eo quod probat* ¶ he is blessyd þat\* demys not hymself in þat þat he profys; þat is he þe wylke doys none oþer thyng þan he profys is profitable (23) ¶ *Qui autem discernit si manducauerit*. dampnatus est quia non ex fide (23) ¶ For he þat descryues. þat is metys trouande oþer clene; and oþer unclene if he hafe<sup>5</sup> etyn. þat is with þat conscience he is dampnyd. for not of faith he has etyn ¶ *Omne autem quod non est ex fide peccatum est* ¶ For alle thyng þat is not of þe feith; is synne.

<sup>1</sup> *N-* of *ne* and *-dys* of goddys on erasure.

<sup>2</sup> In the MS. *Omnia . . . manducat* is not underlined with red, as the Latin text usually is.

<sup>3</sup> A space where something has been erased before *aut*.

<sup>4</sup> A scribbled in left margin.

<sup>5</sup> A hand stretched in black in the right margin points to this word, with the inscription of *metys* enclosed in a faint black line.

\* fol. 164, a, col. 2.

**D**ebemus<sup>1</sup> autem nos firmiores imbescillitatem infirmorum sustinere; et non nobis placere (1) ¶ þerfore we þat ben stablere þan opere owyn to susteyne þe feblenesse of þe syke; and we schal not plese to vs (2) ¶ *Vnusquisque uestrum proximo suo placeat in bonum ad edificationem* (2) ¶ Ilke one of vs plese he to his neghebore to þat þat is profitable to edificacyoun (3) ¶ *Etenim christus non sibi placuit sed sicut scriptum est* (3) ¶ and þerfore crist plesyde not to hymselfe . as it is writen ¶ *Improperia improperancium tibi ceciderunt super me* ¶ þe umbreydes or þe detraceyouns of þe iewys of þe umbreydande fellyn vp on me (4) ¶ *Quecumque enim scripta sunt ad nostram doctrinam scripta sunt; ut per pacienciam et consolacionem scripturarum spem habeamus* (4) ¶ Alle thynges þat ben writen . þat is<sup>2</sup> of crist in *holy bokys*<sup>3</sup> to oure doctrine þei ar wryten þat we thurgh pacience and comforthe of holy wrytts hafe hope (5) ¶ *Deus autem pacientie et solacij det uobis idipsum sapere in alterutrum secundum iesum christum* (6) *ut unanimes vno ore honorificetis deum et patrem domini nostri iesu christi* (5) ¶ þerfore god of pacience and of solace gife þou to sauere þat same offper in oper aftyr iesu criste (6) þat ȝee of one wille and with one mouȝ ȝee worschype god and þe fadyr of oure lord iesu crist (7) ¶ *Propter quod et suscipite inuicem sicut et christus suscepit vos in honorem dei* (7) ¶ þerfore take ȝee vp þe seeke to gidyre riȝt as crist took þou vp seeke in to þe worschype of god (8) ¶ *Dico enim christum iesum ministrum fuisse circumisionis propter veritatem dei . ad confirmandas promissiones patrum* (8) ¶ I seye þerfore iesu crist to hafe ben a mynystre of circumeyson for þe soȝnesse of god; for to conferne þe byhestys of fadryrs (9) ¶ *Gentes autem super misericordiam honorare deum sicut scriptum est* (9) ¶ þe sole forsoȝe he took vp on his mercy to worschype god as it is

<sup>1</sup> Initial *D*- extends down thirteen lines; -*E*-is usual black capital filled in with red. *c<sup>m</sup>* 19<sup>m</sup> in black, *cap<sup>m</sup>* 17<sup>m</sup> in red, in the margin encloscd in a wavy red line.

<sup>2</sup> A hand stretched in the margin in blaek points to this word, with the inscription *All holy þingus writen to oure doctrine*, surromded by a faint black line.

<sup>3</sup> *bok-* on erasure.

writen ¶ *Propterea confitebor tibi in \* gentibus et nomini tuo cantabo*  
 ¶ þerfore I schal knowleche to þe in folkys; and I schal syng  
 to þi name (10) ¶ *Et iterum dicit* (10) ¶ And eft he seys ¶ *Leta-*  
*mini gentes cum plebe eius; (11) et iterum*<sup>1</sup> ¶ ȝee folc glade ȝee  
 with þe puple of hym . þat is with þe iewys with þe whylke ȝee ar  
 taken; (11) and eft dauid seys ¶ *Laudate omnes gentes dominum*  
*et magnificate eum omnes populi* ¶ Alle folc prayse ȝee oure  
 lord; and alle þe puple magnyfye ȝee hym<sup>2</sup> (12) ¶ *Et rursus*  
*ysayas ait* (12) ¶ and eft ysaye seys ¶ *Erit radix iesse et qui*  
*exurget regere gentes in eum gentes sperabunt* ¶ Iesse schal be  
 þe roote and he þat shal ryse vp to gouerne þe folc in hym þe  
 folc schal hope (13) ¶ *Deus autem spei repleat vos omni gaudio et*  
*pace in credendo ut abundetis in spe et uirtute spiritus sancti* (13)  
 ¶ þerfore god of hope fulfille ȝou with alle *gostly* ioye.  
 and with pece in lefande; þat ȝee abounde in hope and vertue  
 of þe holy gost (14) ¶ *Certus sum autem fratres mei et ego ipse*  
*de uobis quoniam et ipsi pleni estis dilectione repleti omni sciencia;*  
*ita ut possitis alterutrum monere* (14) ¶ þerfore my breþere I  
 myselfe am certeyn of ȝou þat ȝee fulle of loue . arn fulfilld with  
 alle wisdam; so þat ȝee may offþer amoneste (15) ¶ *Audacius*  
*autem scripsi vobis fratres ex parte tamquam in memoriam uos*  
*reducens propter graciā que data est michi a deo* (16) *ut sim*  
*minister christi iesu in gentibus; sanctificans ewangelium dei;*  
*ut fiat oblacio gencium accepta et sanctificata a deo in spiritu*  
*sancto* (15) ¶ þerfore breþere I wroot to ȝou of sum partye . þat  
 is of þe kyrke of god as ledande ȝou ageyn in to mynde for þe grace  
 þat is gifen to me of god (16) þat I be þe mynystre iesu cryst  
 in þe folc. I makande holy þe ewangelye of god; þat þe oblacyon  
 of folc be accept and halwed in þe holy gost (17) ¶ *Habeo igitur*  
*gloriam in christo iesu ad deum* (17) ¶ þerfore I haue ioye in  
 iesu crist to god (18) ¶ *Non enim audeo aliquid loqui eorum*  
*que per me non efficit christus in obedienciam gencium uerbo et*  
*factis* (19) *in uirtute Signorum et Prodigiorum in uirtute spiritus*

<sup>1</sup> *Letamini . . . iterum* on erasure.

<sup>2</sup> *Christi* in the left margin, surrounded by a red line.

\* fol. 164, b, col. 1.

sancti . ita ut ab ierusalem per circuitum usque ad hilliricum  
 repleuerim eWangelium iesu christi (18) ¶ For I Dar not speke  
 any thynges of hym; þe whilke thynges crist mad not by me  
 in to obedyence of folke in Woord *and* dedis (19) *and* in vertue  
 of takyns *and* wondres in vertue of þe haly goste; so þat I hafe  
 Fulfilid þe eWangelye of Crist \* alle aboute fro ierusalem to ylleryke  
 (20) ¶ Sic autem prediceau i hoe ewangelium non ubi nominatus  
 est christus . ne super alienum fundamentum edificarem ; (21) sed  
 sicut scriptum est; quibus non est anunciatum de eo uidebunt;  
 et qui non audierunt intelligent (20) ¶ þerfore þis ewangelye I  
 hafe prechyd so þere as crist is not namyd . of opere apostlys;  
 lest<sup>1</sup> I schulde bygge vp an oper ground<sup>2</sup>; (21) but as it is  
 wryten; to whom it is not scheWyd of hym . þat is of crist . þey  
 schal see; þat is þey schal lefe . and þei þat herde not . þey  
 schal vndyrstande þat is my prechynge (22) ¶ Propter quod et  
 impediabar plurimum venire ad uos (22) ¶ For þe Whylke I Was  
 lett mykyl to come to ȝou (23) ¶ Nunc ergo ulterius locum non  
 habens in hijs regionibus cupiditatem autem habens reniendi  
 ad uos ex multis iam precedentibus annis (24) cum in hispaniam  
 proficisci cepero; Spero quod preteriens uidebo ȝuos et a uobis  
 deducar illuc si uobis primum ex parte fructus fuero (23) ¶ Now  
 þerfore I hafande no stede of dwellyng in þis cuntries þerfore I  
 hafande coueytyse to come to ȝou now of manye ȝeerys gon .  
 (24) When I begynme to go in to spayne I hope þat I passande  
 shal see ȝou; *and* of ȝou I schal fro þenne be ledde þedyr; if I  
 to ȝou first apertye þat is of tyme hadde ben usyd þat is gladid  
 apertye of ȝoure fruyte (25) ¶ Nunc ergo proficiscar in ierusalem  
 ministrare sanctis (25) ¶ Now þerfore I schal go to ierusalem  
 to mynystre to holy men (26) ¶ Probauerunt enim macedonia  
 et achaia collacionem aliquam facere in pauperes sanctorum qui  
 sunt in ierusalem (26) ¶ For þe macedonyse *and* acaye han  
 proued to make som colacyoun in poore men of þe Seyntys of  
 cryst þe Whylke ben at ierusalem (27) ¶ Placuit enim eis et  
 debitores sunt eorum<sup>3</sup> (27) ¶ For why it lykede to þem; *and*

<sup>1</sup> *lest* is drawn through with a black line.

<sup>2</sup> In the right margin þt ue.

<sup>3</sup> *eorum* on erasure.  
\* fol. 164, b, col. 2.

þey ben detours of þem ¶ *Nam si spiritalium eorum participes facti sunt; Gentiles debent esse et in carnalibus ministrare eis* ¶ For if þo gentlylys ben made parcererys of þer gostly thynges; þey oWen to mynystre þem of þeyr bodyly þynges (28) ¶ *Hoc igitur cum consummauero et assignauero eis fructum hunc proficiscar per uos in hispaniam* (28) ¶ þperfore when I haue parformyd þis thyng þat is þys werk of mynystracyoun and hafe assigned to þem þis Fruytle; þen I schal wende by þou in to spayne \* (29) ¶ *Scio autem quoniam veniens ad uos in abundancia<sup>1</sup> benedictionis christi veniam* (29) ¶ I Wot<sup>2</sup> forsoþe þat I comande to þou I schal comen in abundaunce of blesyng of criste (30) ¶ *Obsecro igitur uos fratres per dominum nostrum iesum christum et per caritatem spiritus sancti ut sollicitudinem imperci amini michi in oracionibus uestris pro me ad deum* (31) *ut liberer ab infidelibus qui sunt in<sup>3</sup> iudea et obsequij mei oblacio accepta fiat<sup>3</sup> in ierosolima sanctis* (32) *ut veniam ad uos in gaudeo per uoluntatem dei et refrigerer uobiscum;* (33) *Deus autem pacis sit cum omnibus uobis AmeN*<sup>4</sup> (30) ¶ þperfore breþere I beseche þou for oure lord iesu criste and for þe charite of þe holy goste þat þee helpe me in þoure prayerys to god; (31) þat I be Delyneryd fro þe vntrewe þe whilke ben in Iudee . and þat OBlacyoun of my seruyse be made accept to sayntys in Ierusalem; (32) and þat I come to þou in ioye by þe wyl of god . and þat I be refreshyd with þou; (33) God þperfore of pece be with þou ¶ *Alle AmeN.*<sup>4</sup>

**C**omendo<sup>5</sup> autem uobis phebem sororem uestram que est in ministerio ecclesie . que est chenchrus (2) ut eam suscipiatis in domino digne sanctis et assistatis ei in quocumque negocio uestri indiquerit (1) I comende to þow pheben oure syster þe whilke is in mynysterye of þe kyrke þe whylke is at chencrys; (2) þat

<sup>1</sup> -cia written more faintly above the line in the margin, with caret.

<sup>2</sup> Wot partly effaced. <sup>3</sup> i and fiat almost completely erased.

<sup>4</sup> A red line drawn through AmeN.

<sup>5</sup> Initial C- extends down two lines; its ornamentation along fifteen more.

5ee take hyre worthily in oure lord to þe seyntys; and þat ȝee  
 stande tylle hyre in what so euere nede þat sche hafe of ȝourys  
 ¶ *Etenim quoque ipsa assistit multis et michi ipsi* ¶ For sche has  
 standyn to manye; and to myselfe (3) ¶ *Salutate priscam et*  
*aquilam adiutores meos in christo iesu* (4) *qui pro anima mea*  
*suos ceruices supposuerunt; quibus non solus ego gracieas ago sed*  
*et cuncte ecclesie gencium: (5) et domesticam eorum ecclesiam.*  
 (3) ¶ Greete ȝee priscam and aquilam my helpers in iesu crist  
 (4) þe whilke vndyrputtyn þer nekkys to þe SWerde for my  
 lyfe; to þe whilke not onely I ȝeelded thankynge. but in alle  
 þe kyrkys of þe fole; (5) and greete ȝee þe homely Kyrke of  
 þem þat is pemaine of þem ¶ *Salutate ephenetum dilectum michi*  
*qui est primitius asie in christo iesu* ¶ Greete ȝee ephenet loued  
 to me þe Whilke is þe firste goten of Asie in criste (6) ¶ *Salutate*  
*Mariam que multum laborauit in uobis* (6) ¶ Greete ȝee Marye þe  
 whylke trauelyd myche in ȝow (7) ¶ *Salutate Andronicum et*  
*Iulium cognatos et concupitios meos qui sunt nobiles in apostolis*  
*qui ante me fuerunt in christo* \* (7) ¶ Greete ȝee Andronyk and  
 Iuliam þe my cosyns and coneaptyues; þe whylke; ben noble  
 in þe apostolys; þe whilke weryn byfore me in criste (8) ¶ *Salu-*  
*tate ampliatum dilectissimum michi in domino* (8) ¶ Greete ȝee  
 Ampliatum alþermost louyd to me in oure lord (9) ¶ *Salutate*  
*Urbani adiutorem nostrum in christo iesu et stachym dilectum*  
*meum in christo* (9) ¶ Greete ȝee vrban oure helpere in god;  
 and stachym myn frend (10) ¶ *Salutate apellen et probum in*  
*christo; Salutate eos qui sunt ex aristoboli domo* (10) ¶ Greete  
 ȝee apellen preynd in criste; and greete ȝee þem þe whilke ben  
 of arystobyl house (11) ¶ *Salutate herodianum cognatum meum;*  
*Salutate eos qui sunt ex narcissi domo qui sunt in domino* (11)  
 ¶ Greete ȝee herodyon my cosyn; Greete ȝee þem þe Whylke  
 ben of Narcysse house þe whylke ben in oure lord *worþi*; (12)  
 ¶ *Salutate triphenam et triphosam que laborant in domino* (12)  
 ¶ Greet ȝee triphene and triphosse; þat trauelyn in god ¶ *Salu-*  
*tate persidam karissimam. que multum laborauit in domino*  
 ¶ Greete ȝee Persidam alþerderest; þe whylke more trauelyd

\* fol. 165, a, col. 2.

in oure lord þan þise forseyde (13) ¶ Salutate Rufum in domino electum et matrem eius et meam (13) ¶ Greete ȝee Ruphum chosyn in god and hys modyr and myn. þat is to sey in benefetys (14) ¶ Salutate Ancistrum flegontam hermam patrohan hermam et omnes qui cum eis sunt fratres (14) ¶ Grete ȝee An-syncretum. flegontam hermem paturbam and herynam and þem þat ben breþere with þem (15) ¶ Salutate philogum et Iuliam et nereum<sup>1</sup> et sororem eius et olimpiadem et omnes qui cum eis sunt sanctos (15) ¶ Greete ȝee Fylogum. and Iuliam Nereum and her syster. and olympyadem; and þo seyntes þat ben with þem (16) ¶ Salutate inuicem in osculo sancto (16) ¶ Greete ȝee to gydere in holy kosse ¶ Salutant uos omnes ecclesie christi ¶ Alle þe kyrkis of criste greten ȝou Weel (17) ¶ Rogo autem uos ratres ut obseruetis eos qui discenciones et offendicula preter doctrinam quam uos didiscistis faciunt et Declinate ab illis; (18) huiusmodi enim christo domino non seruiunt sed suo uentri; et per dulces sermones et benedictiones seducunt corda innocencium (17) ¶ þerfore I<sup>2</sup> praye ȝou breþere þat ȝee kepe ȝou fro þem þe wylke make dyscencyouns and sclaundrys withoute þe techyng þat we hafe taght bowe ȝee Fro þem. (18) for þey serfe not to criste oure god; but to peyre bely; and By swete Woordys and blesynges<sup>3</sup> þey dys\* seyuen þe hertys of Innocentys (19) ¶ Vestra enim obediencia in omni loco diuulgata est (19) ¶ For Why ȝoure obedyence is knownen in ylke stede ¶ Gaudeo igitur in robis sed uolo uos sapientes esse in bono et simplices in malo ¶ and þerfore I haue<sup>4</sup> ioye in ȝow but I wile ȝou to be wyse<sup>4</sup> in goode and symple in euylle (20) ¶ Deus autem pacis conteret sathanan sub pedibus uestris<sup>4</sup> velociter (20) ¶ and god of pes to dryue sathan vndyr ȝoure fete swyþe ¶ Gracia<sup>5</sup> domini nostri iesu christi uobiscum ¶ þe grace of oure lord iesu criste be with ȝow (21) ¶ Salutat vos tymotheus Adiutor meus et lucius et Iason et

<sup>1</sup> -r- on erasure.

<sup>2</sup> A hand drawn in red in the right margin points to this word.

<sup>3</sup> A is scribbled in the lower margin underneath this word.

<sup>4</sup> haue, wyse, and uestris partly effaced.

<sup>5</sup> A red cross sketched in the left margin.

\* fol. 165, b, col. 1.

*sosipater cognati mei* (21) ¶ Tymothe myn helpere gretys ȝou .  
*and lucius and Iason and sosipater my cosyns* (22) ¶ *Saluto uos*  
*tercius*<sup>1</sup> *ego qui scripsi epistulam hanc in domino* (22) ¶ I tercius  
*þe Whylke wrot þis pistelle in oure lord I grete ȝow weel* (23)  
 ¶ *Salutat vos Gayus hospes meus et uniuersa ecclesie* (23) ¶ *Gayus*<sup>2</sup>  
*myn hostager. and alle þe kyrke gretys ȝow* ¶ *Salutat uos erastus*  
*archarius ciuitatis et quartus frater* ¶ Erastes þe dispensor of þe  
*cytee and þe fourthe broþer gretys ȝow* (24) ¶ *Gracia autem*  
*domini nostri iesu christi cum omnibus uobis Amen* (24) ¶ þe grace  
*of oure lord iesu crist be wyth ȝou alle amen*<sup>3</sup> (25) ¶ *Ei autem*  
*qui potens est uos confirmare iuxta eWangelium meum et predi-*  
*cacionem iesu christi secundum reuelacionem misterij temporibus*  
*eternus taciti* (26) *quod nunc patefactum est per scripturas pro-*  
*phetarum . secundum preceptum eterni dei . ad obedicionem fidei*  
*in cunctis gentibus cogniti* (27) *Soli Sapienti deo per iesum christum*  
*cui est honor et gloria in Secula Seculorum Amen*<sup>4</sup> (25) ¶ To  
*hym perfore be ioye*<sup>5</sup> *and Worschype . in to world of Worldys* ;  
*þe Whylke is myghty to conferme ȝow by myne eWangelyc and*  
*predicacyoun of iesu criste ; aftyr þe reuelacyoun of þe priuyte*  
*helyd of euerelastande*<sup>6</sup> *tymes ; (26) þe whylke is maad now opyn*  
*by þe wryttes of þe prophetys ; Aftyr þe Byddyng of god euerelas-*  
*tande*<sup>6</sup> *to obeischyng to þe feith in alle folkys ; But knowyn*  
*(27) to god onely wyse by iesu-crist ; to whom is Worschype and*  
*ioye*<sup>5</sup> *in to Worldys of worldys AMEN.*

<sup>1</sup> A scribbled in left margin.

<sup>2</sup> *Gayus* partly effaced.

<sup>3</sup> The first, second, and fourth letters of *Amen* are filled in with red.

<sup>4</sup> filled in with red.

<sup>5</sup> MS. *ioþe*.

<sup>6</sup> The first seven letters of both these words on erasure.

## I. AD CORINTHIOS

*Paulus<sup>1</sup> uocatus apostolus christi iesu per uoluntatem dei; et  
sostenes frater (2) ecclesie dei que est corinthi . sanctificatis in  
christo iesu . uocatis sanctis cum omnibus qui inuocant nomen  
Domini nostri iesu christi in omni loco ipsorum et nostro;  
(3) gracia uobis et pax a deo patre nostro et domino iesu christo  
(1) ¶ Powyl \* callid þe apostyl of iesu criste by þe wille of god  
and sostenes þe broþer (2) of þe kyrke of god þat is at Corynthy;  
to þe halewyde in iesu criste þat is by baptēm and to <sup>2</sup> callid seyntes  
With alle þe whylke incallyn þe name of oure lord iesu criste  
in ylke stede of þem and oures; (3) grace .be to ȝow and pes  
of god oure fadyr and lord iesu criste (4) *Gracias ago deo meo  
semper pro uobis in gracia dei que data est uobis in christo iesu*  
(5) quia in omnibus diuites facti estis in illo in omni verbo et in  
Omni sciencia (6) *sicut testimonium christi confirmatum est in  
uobis* (7) ita ut nichil uobis desit in ulla gracia . expectantibus  
reuelacionem domini nostri iesu christi; (8) qui confirmabit uos  
usque ad finem *Sine crimine in diem aduentus<sup>3</sup> domini nostri iesu  
christi* (4) ¶ I ȝeelde thankynges to my god euere for ȝow in  
þe grace of god þe whylke is gifen to ȝow in iesu criste; (5) for  
in alle thynge ȝee be maad ryche in hym in alle Woord þat is  
in alle maner of tonges in alle Kunnyng of scriptures (6) as þe  
Witnessse of criste is confermyd in ȝow; (7) so þat no thynge wante  
to ȝou in any grace Abydande þe reuelacyoun of oure lord iesu  
crist; (8) þe whylke Sehal conferme ȝow withoute blame in to  
þe ende; in to þe day of þe comyng of oure lord iesu criste  
(9) ¶ *Fidelis deus per quem vocati estis in societatem filij eius**

<sup>1</sup> Initial *P* in black and red extends across the lower margin; in its  
ornamentation is written *cap<sup>m</sup>* *1<sup>m</sup>* in red, *c<sup>m</sup>* *1<sup>m</sup>* in black.

<sup>2</sup> MS. *to to*.      <sup>3</sup> *qui . . . aduentus* on erasure; space before *domini*.

\* fol. 165, b, col. 2.

*domini nostri iesu christi* (9) ¶ For god is trewe by whom ȝee  
 ben callyd in to þe compayne of hys sone Iesu crist oure lord (10)  
 ¶ *Obsecro autem nos fratres per nomen domini nostri iesu christi*  
*ut idipsum dicatis omnes et non sint in uobis scismata; sitis*  
*autem perfecti in eodem sensu et in eadem sciencia* (10) ¶ I beseche  
 ȝou breþere in þe name of iesu criste þat ȝee alle seyn þe selfe thyng  
*and þat þer ben not in ȝow dyuysyouns: be ȝee parfyte in þe*  
*same wit and in þe same konnyng* (11) ¶ *Significatum est michi*  
*de uobis fratres mei ab hijs qui sunt cloes. quia*<sup>1</sup> *contenciones sunt*  
*inter nos* (11) ¶ þperfore breþer it is signefied to me of ȝou of þem  
 þat ben at cloes þat contencyouns ben amonȝ ȝow (12) ¶ *Hoc*  
*autem dico quod unusquisque vestrum dicit* (12) ¶ For I seye þat  
 thyng þat ylke one of ȝou seys; ¶ *Ego quidem sum pauli ego*  
*autem apollo; ego uero cephe; ego vero christi;* ¶ For I am of  
 powyl; I forsoþe of apollo; and I of petyr; and I forsoþe of  
 crist: (13) ¶ *Divisus est ergo christus* (13) ¶ Is crist dyuysed  
 ¶ *Numquid paulus crucifixus est pro uobis. aut in nomine pauli*  
*baptisati estis* ¶ wheþer powyl be crucified for ȝou. or in his name  
 be ȝee baptized (14) ¶ *Gracias ago deo meo quod neminem uestrum*  
*baptisani nisi crispum et gaium* \* (15) *ne quis dicat quod in nomine*  
*meo baptisati estis* (14) ¶ I thanke my god þat I none of ȝou  
 baptysede. but cryspum and Gayum (15) lest any of ȝou seye  
 þat ȝee be baptysyd in my name (16) ¶ *Baptizauit et stephane*  
*domum* (16) ¶ I baptysede forsoþe þe hows of stephan þat is  
 þe name of þat wydow ¶ *Ceterum autem nescio si aliquem uestrum*  
*baptizauerim* ¶ Forþernore I wot not if any oþer I hafe baptysyd  
 (17) ¶ *Non enim misit me christus baptisare sed euangelisare non*  
*in sapientia uerbi ut non euacuetur crux christi* (17) ¶ For why  
 god sente not me for to baptyse but for to preche þe ewangelye  
 not in wysdam of woord þat is in þe curyosyte and fayrhed of  
 woordlys þat þe crosse of criste were not voyded: (18) ¶ *verbum*  
*enim crucis pereuntibus quidem stulticia est; hijs autem qui*  
*salui fiunt id est nobis uirtus dei est* (18) ¶ Forwhy þe woord of  
 þe cros. þat is þe prechynge of þe crosse to þe perschende it is folye;

<sup>1</sup> A hand, drawn between the columns, points to this line.

\* fol. 166, a, col. 1.

þat is to þe perschende it semys foly; to þem forsoþ þat ben maad  
 safe þat is to vs it is þe vertue of god (19) ¶ *Scriptum est enim*  
 (19) ¶ For it is wryten ¶ *Perdam sapienciam sapiencium et*  
*prudenciam prudencium reprobabo* ¶ I schal <sup>1</sup> lose þe wisdam  
 of þe wyse; and þe queyntyse of þe queynte I schal repreoue  
 (20) ¶ *vbi prudens; vbi scriba; vbi conqueritor huius seculi* (20)  
 ¶ Where is þe wise where is þe scrybe; where is þe sekar of  
 kyndys of þis world ¶ *Nonne stultam fecit deus sapienciam huius*  
*mundi* ¶ wheþer god hafe not maad þe wysdam of þis world  
 folye (21) ¶ *Nam quia in dei sapiencia non cognouit mundus per*  
*sapienciam deum placuit* <sup>2</sup> *deo per stulticiam predicationis saluos*  
*facere credentes* (21) ¶ For it plesyde to god for to make þe  
 belefande safe thurgh þe folynesse of prechynge; þerfore þe world  
 knew not god by his wisdam in þe wysdam of God þat is by þe  
 sone incarnate (22) ¶ *Quoniam et Iudei signa petunt et greci*  
*sapienciam querunt* (22) ¶ Forwhy þe iewys askyn toknes and  
 þe grekys sekyn wysdam (23) ¶ *Nos autem predicamus christum*  
*crucifixum. iudeis quidem scandalum gentibus autem stulticiam*  
 (23) ¶ We forsoþe prechyn crist crucifyed. to þe iewys þerfore  
 sclawndre; to þe fole forsoþe folye (24) ¶ *Ipsis autem vocatis*  
*iudeis atque Grecis christum dei uirtutem et dei sapienciam.*  
 (25) quia quod *stultum est dei sapiens est hominibus* <sup>\*</sup> et quod  
*infirmum est dei fortis est hominibus* (24) ¶ But to þem callid  
 iewys or Grekys þat is to þem þe whilke ar kallid with predestyn-  
 acyoun to þe lyf we prechyn crist crucifyed to be goddys vertue  
 and goddys wysdam <sup>3</sup>; (25) for þat þat is foltyesch thyng of god  
 it is þe more wise to men; and þat þat is þe seeke thyng of god;  
 þat is þe more strong to men (26) ¶ *Videte enim vocacionem*  
*restram fratres quia non multi sapientes secundum carnem. non*  
*multi potentes non multi nobiles;* (27) sed que *stulta sunt nundi*  
*elegit deus ut confundat sapientes. et infirma mundi elegit deus*  
*ut confundat fortia* (28) et *ignobilia mundi et contemptibilia elegit*  
*deus. et ea que non sunt. ut ea que sunt destrueret;* (29) *ut non*

<sup>1</sup> A hand drawn in black in the left margin points to this word.

<sup>2</sup> A scribbled in the left margin.

<sup>3</sup> MS. *wysdam.*

glorietur omnis caro in conspectu eius (26) ¶ þerfore see ȝee ȝoure  
 callyng<sup>1</sup> breþere for not manye wyse after þe flesch þat is aþyf  
 þe worldly wysdam nor manye myghty . þat is with lordschype  
 nor manye noble þat is thurgh schynynge of kynne ; (27) but god  
 cheess þoo thyngeþ þat ar foltyd of þe world<sup>2</sup> þat he schulde  
 schende þe wyse ; and þe seeke thyngeþ of þe world god cheess  
 þat he confounde stronge thyngeþ ; (28) and þe vnnoble thyngeþ  
 of þe worlde and contemptible cheess god . and þo thyngeþ þat  
 ben not . þat is þat besemyde to be noȝht þat he schulde destrye  
 þo thyngeþ þat ben þat is þe whylke when þei ben nouȝt of þem  
 selfe ; neuer þe latere þey seme to ben sumwhat to þem (29) þat  
 not eche flesch þat is þat no man riȝtful or vnriȝtful schulde ioye  
 of hymself in þe siȝte of hym (30) ¶ *Ex ipso autem estis uos in  
 christo iesu qui factus est sapientia uobis a deo et iusticia . et  
 sanctificacio . et redempcio (31) ut quemadmodum sicut scriptum ;*  
*qui gloriatur in domino gloriatur (30) ¶ Of hym forsoþe ȝee ben  
 in iesu criste þe whylke is maad to vs þe wysdam of god and  
 riȝtwysnesse and sanctificacyoun and redempcyoun (31) as it  
 is wryten in Jeremye ; he þat Ioyes ; ioye he in God.*

**E**go<sup>3</sup> cum venissem ad vos fratres ueni non per sublimitatem  
 sermonis aut sapientie annuncians uobis testimonium christi  
 (1) ¶ and I breþere when I schulde hafe comen to ȝou I coom not  
 in heghnesse of woord or wysdam ; I schewande to ȝou þe witnesse  
 of erist (2) ¶ *Non enim uidicauit scire me aliquid inter uos nisi  
 iesum christum et hunc crucifixum (2) ¶ Forwhy I demyde me not  
 any thyng to knowe \* among ȝow . but iesu criste and hym crucey-  
 fyd (3) ¶ Ego in infirmitate . et timore et tremore multo fui apud  
 uos . (4) et sermo meus et predicacio mea non in persuabilibus hu-  
 mane sapientie uerbis . sed in ostencione spiritus et uirtutis (5) ut  
 fides uestra non sit in sapientia hominum sed in uirtute dei (3) ¶*  
*and I was at ȝow in seeknesse and drede and mykyl tremblyng of*

<sup>1</sup> A scribbled in the right margin.

<sup>2</sup> A hand drawn in red in the right margin points to this word.

<sup>3</sup> Capital initial *E* extending down three lines, the ornamentation ex-  
 tending eleven lines upwards and past the nine lower lines out into the  
 margin.

\* fol. 166, b, col. 1.

body ; (4) and my woord <sup>1</sup> and my prechynge was not in persuasyble thynges of manny's wysdam ; but in schewyng of þe spyrite holy and of vertue ; (5) þat ȝoure feith be not in wisdam of man ; but in þe vertue of god (6) ¶ *Sapienciam autem loquimur inter perfectos. sapienciam uero non huius seculi neque principum huius seculi qui destruuntur ;* (7) sed *loquimur dei sapienciam in misterio que abscondita est quam predestinavit deus ante secula in gloriam nostram* (8) quam nemo principum huius seculi cognouit (6) ¶ þefore wisdam we spekyn among þe parfyte ; wysdam forsope not of þis word nor of þe princes of þis world þe whilke ben destroyed ; (7) but we spekyn þe wysdam of god þe whylke is hyd in mysterie of þe incarnacyoun þe whylke wysdam <sup>2</sup> god has ordeyned byfore þe worldys in to oure ioye (8) þe whylke none of þe prineys of þis world has knowyn ¶ *Si enim cognouissent numquam dominum glorie crucifixissent* ¶ For if þei hadde knowyn ; þei hadde neuere erueyfyed þe lord of glorie (9) ¶ *Sed scriptum est que oculus non vidit nec auris audivit nec in cor hominis non ascendit que preparauit deus* <sup>3</sup> *diligentibus se* (9) ¶ But as it is wryte þat þe eyghe ne saugh nor ere herde nor in to manny's herte ascendyd þe thynges þat god has ordeyned to þem þat louen hym (10) ¶ *Nobis autem reuelauit deus per spiritum sanctum* (10) ¶ God has schewyd to vs by þe holy gost ¶ *Spiritus enim omnia scrutatur etiam profunda dei* ¶ For þe spyryt ransakys alle thyng . se þe depnesse of god (11) ¶ *Quis enim scit hominum que sunt hominis nisi spiritus hominis qui in ipso est* (11) ¶ þefore who is he of any man þat knowis þo thyngys þat ben of þe man . þat is þe willys and þe priuytees ; but þe spyryt of man þat is þe soule of man þe whylke is in hym ¶ *Ita et que dei sunt nemo cognouit nisi spiritus dei* ¶ And so þo thynges þat ben of god noman knowys but þe spyrite of god (12) ¶ *Nos autem non spiritum huius mundi accepimus sed spiritum qui a deo est ut sciamus que a deo donata sunt nobis* (13) \* que et loquimur non in

<sup>1</sup> Words are scribbled in the margin, in three lines; they are illegible except for the name *Nicholas Lenakars*.

<sup>2</sup> A scribbled in the left margin.

<sup>3</sup> A hand drawn in the margin points to this line.

\* fol. 166, b, col. 2.

*doctis humane sapiencie uerbis sed in doctrina spiritus spiritualibus spiritualia comparantes* (12) ¶ We forsoþe haþe not tan þe spyrte of þis world but þe spyrte þat is of god . þat we wyten þoo thynges þe whylke ben gifen of god to vs (13) and þoo thynges þat we spekyn not in woordys tauȝt of mannys wisdam but in þe doctryne of þe holy gost we betakande gostly thynges to gostly men (14) ¶ *Animalis autem homo non percipit ea que sunt spiritus dei; stulticia est enim illi et non potest intelligere quia spiritualiter examinatur* (14) ¶ For a beestly man not perceyuyss þe thynges þat ben of þe spyrte of god; for it is foly to hym and he may not vndyrstande; for it is examyned gostly (15) ¶ *Spiritualis autem iudicat omnia et ipse a nemine iudicatur* (15) ¶ A gostly man forsoþe demys alle thyng; and he is of no man demyd þat is reproynd or reprehendyd (16) ¶ *Quis enim cognovit sensum domini; aut quis instruat eum* (16) ¶ For who; þat is who þat is beestly; knowys þe wit of god; or who schal enfourme hym ¶ *Nos autem sensum domini habemus* ¶ We forsoþe han þe wit of cryst.

**E**t<sup>1</sup> ego fratres non potui uobis loqui quasi spiritualibus; sed quasi carnalibus tamquam paruulis in christo . (2) lac uobis potum dedi non escam; non enim poteratis sed nec nunc quidem potestis; adhuc enim estis carnales (1) ¶ And I breþere myghte not speke to þou as to gostly men; but as to fleschly and as litele in criste; (2) mylk I gaf þou þe drynk not mete; For þenne ȝee myghte not; nor now ȝee may; for ȝit ȝee ben fleschly (3) ¶ *Cum enim sint inter uos zelus et contencio nonne carnales estis et secundum hominem ambulatis* (3) ¶ For when stryfe and enuye ben among ȝow wheþer ȝee ben not fleschly and gon aftyr þe man (4) ¶ *Cum enim quis dicit ego quidem sum pauli. alias autem ego apollo nonne homines estis* (4) ¶ For when any seys<sup>2</sup> I certys am of powyl . I forsoþe am of apollo . wheþer ȝee be not men þat is fleschly ¶ *Quid igitur est apollo* . (5) *quid uero paulus* ¶ þerfore what is apollo; (5) what forsoþe is powyl

<sup>1</sup> Initial *E* extends down three lines, the ornamentation covering twelve lines in all. In the right margin *c<sup>m</sup> 3<sup>m</sup> cap<sup>m</sup> 3<sup>m</sup>*, surrounded by a line.

<sup>2</sup> A hand drawn in black between the columns points to this line.

¶ ministri eius cui credidistis et inicuique sicut deus dedit ¶ þey  
 ben þe mynystres of god to whom ȝee han beleuyd . and as god  
 has gyfen to ylkone . þat is as he <sup>1</sup> \* has dyuysyd offyce to ylkone  
 (6) ¶ Ego plantaui Apollo rigauit sed deus incrementum dedit  
 (6) ¶ I plantyde . Apollo moystyde but god gaf waxyng (7)  
 ¶ Itaque neque qui plantat neque qui rigat aliquid est; sed qui  
 incrementum dat deus (7) ¶ þefore noþer he þat plantys noþer  
 he þat moystys is any thynge þat is in gifynge of hymself; but he  
 þat gyfes growyng þat is god (8) ¶ Qui plantat autem et qui  
 rigat vnum sunt (8) he forsoþe þat plantys . and he þat moystys  
 ben one thynge . as in þe maner of nature; so in þe resoun of  
 mysterye ¶ Vnusquisque autem mercedem suam recipiet secundum  
 suum laborem ¶ ylkeone of vs schal resceyue his owne mede  
 aftyr hys tranayle (9) ¶ Dei enim adiutores sumus dei agricultura  
 estis; dei edificacio estis . (10) secundum graciā dei que data est  
 michi ut sapiens architectus fundamentum posui alias autem  
 superedificat (9) ¶ Of god forsoþe we ben helperys . for ȝee been  
 of godis tyllyng . and ȝee ben goddys byldyng (10) and aftyr þe  
 grace of god þat is gifen to me I sette a ground as a wys prince  
 of wryghtes an oþer forsoþe byldys aboue ¶ Vnusquisque  
 autem videat quomodo superedificet ¶ ylke man besee hym  
 þefore how þat he bylde aboue (11) ¶ Fundamentum enim  
 aliud nemo potest ponere preter id quod positum est quod est  
 christus iesus (11) ¶ For an oþer ground may no man sette  
 but þat is set þat is iesus crist (12) ¶ Si quis autem superedificat  
 supra fundamentum hoc aurum et argentum lapides preciosos;  
 ligna . fenum stipulam (13) eniuscuiusque opus manifestum erit  
 (12) ¶ Whoso forsoþe superedifye <sup>2</sup> aboue þis ground gold  
 syluer precyouse stony . wode hey . stubyl (13) ylkeone of þer  
 werk schal be opyn at þe laste þof it be not now ¶ Dies enim  
 domini declarabit quia in igne reuelabitur et eniuscuiusque opus  
 quale sit ignis probabit ¶ Forwhi þe day of oure lord schal  
 declare þe werk of ylke one for he schal be schewyd in þe fyre

<sup>1</sup> has dyuysyd is written below this column, surrounded by a red line, as well as at the beginning of the next column.

<sup>2</sup> MS. supereedyfye.

\* fol. 167, a, col. 1.

purgeande and of ylke one of þeþre werk what so it be þe fyre  
 schal proue it (14) ¶ Sed cuius opus manserit quod superedificauit  
 mercedem accipiet; (15) si eius opus arserit detrimentum pacietur  
 (14) ¶ and if þe werk of any hafe dwellyd inconsumpt in þat fyre  
 þat is edyfyed aboue he schal resceyue mede; (15) if þe  
 werk \* of any has brent; he schal suffre apeyryng þat is of þe  
 lesse glorie . or ellis he schal suffre sumwhat of peyne ¶ Ipse  
 autem saluus erit sic quasi per ignem ¶ He forsoþe schal be  
 safe so as by þe fyre (16) ¶ Nescitis quia templum dei estis et  
 spiritus dei habitat in uobis (16) ¶ Wite ȝee not þat ȝee ben þe  
 temple<sup>1</sup> of god and goddys spryit dwellys in ȝow (17) ¶ Si  
 quis autem templum dei uiolauerit disperdet illum deus (17)  
 ¶ þperfore who so defyles þe temple of god god schal destrye hym  
 ¶ *Templum dei sanctum est quod estis uos* ¶ For þe temple of  
 god is holy þe whylke ben ȝee (18) ¶ *Nemo se seducat* (18) ¶ No-  
 man dysseyue hymselfe ¶ *Si quis uidetur inter uos esse sapiens*  
 in *hoc seculo; stultus fiat ut sit sapiens* ¶ whoso beseme to ben  
 wyse among ȝow in þis world be he a fool þat he be maad wys  
 (19) ¶ *Sapiencia enim huius mundi stulticia est apud deum*  
 (19) ¶ For þe wisdom of þis world is foly byfor god ¶ *Scriptum*  
*est enim; comprehendam sapientes in astucia eorum* ¶ For it is  
 wryten; I schal take þe wyse in þeyr slechte (20) ¶ *Et iterum*  
 (20) ¶ *and eft it is wryten* ¶ *Dominus nouit cogitationes sapiencium*  
*quoniam vane sunt* ¶ God knowys þe thoughtys of þe wyse; for  
 þey ben veyne (21) ¶ *Itaque nemo glorietur in hominibus*  
 (21) ¶ þperfor<sup>1</sup> noman ioye he in men . þat is in þem þat baptysen  
 or in doctours ¶ *Omnia enim uestra sunt* (22) *siue paulus siue*  
*apollo siue cephias siue mundus . siue uita siue mors siue presencia*  
*siue futura* ¶ Alle thynges forsoþe ben ȝoures þat is gifen to  
 serue vñ to ȝou . (22) Wheþer he be powyl or Apollo or cephias  
 þat is to sey petyr or þe world or lif or deth . or thynges þat .  
 ben now or thynges þat ben to come ¶ *Omnia enim vestra sunt*;  
 (23) *uos autem christi . christus autem dei* ¶ Alle forsoþe ben  
 ȝoures (23) *and ȝee ben forsoþe of erist; erist forsoþe of god*

<sup>1</sup> A hand drawn in red in the right margin points to this line.

\* fol. 167, a, col. 2.

Sic<sup>1</sup> nos existimet homo ut ministros christi et dispensatores  
 misteriorum<sup>2</sup> regni dei; (2) hic iam queritur inter dispensatores  
 ut fidelis quis inueniatur (1) ¶ Ilke man so trowe vs not as lordys  
 but as mynystres of cryste and as despenderys of þe office of god  
 (2) heere now it is askyd; þat who be founde trewe among  
 dispensarys (3) ¶ Michi autem est pro minimo ut a uobis iudicer  
 aut ab humano die . sed neque me ipsum iudico (3) ¶ To me forsoþe  
 it is but for a lityl . þat I be demyd of ȝow . þat is<sup>3</sup> \* an vntrewe  
 dyspensere or of men þat is of men whyles þey ben in þeyr day;  
 but nor I deme myselfe (4) ¶ Nichil enim michi concius sum;  
 sed non in hoc iustificatus sum (4) ¶ For in no thyng am I  
 remordyd by my concynce; but in þat I am not Iustyfyed  
 ¶ Qui autem me iudicat dominus est ¶ he forsoþe þat demys me  
 is oure lord (5) ¶ Itaque nolite iudicare ante tempus quoad usque  
 veniat dominus qui et illuminabit abscondita tenebrarum et mani-  
 festabit consilia cordium et tunc laus erit vnicuique a deo (5) ¶ per-  
 fore deme ȝee not byfore þe tyme þat þe lord come to; þe whylke  
 schal lyghte þe hydde thynges of derknesses; and schal make  
 opyn þe counseylys of þe hertys; and panne schal be reward or  
 preysyng to ylke man of god . þat is to þe good doande and to  
 þe weel thenkande (6) ¶ Hec autem fratres transfiguraui in me  
 et apollo propter nos ut in nobis discatis humilitatem ne supra  
 quam scriptum vnu aduersus alterum infletur pro alio (7) quis  
 enim te discernit (6) ¶ þese thynges forsoþe breþere I trans-  
 fygured in me and in apollo for ȝou þat is for ȝoure profit þat  
 ȝee lerne in vs meknes<sup>4</sup> leste not one ageyns an oþer be blowen  
 with pryme for an oþer doctour or techere ouer þat þat is wryten;  
 (7) who perfore discryues þee; þat is fro þe compayne of þe  
 loste ¶ Quid autem habes quod tu non accepisti ¶ What forsoþe  
 has þou þat þou has not takyn ¶ Si autem accepisti quid gloriaris  
 quasi non acceperis ¶ and if þou hast tane what loyes þou in

<sup>1</sup> Initial *S*- extends down three short lines, its ornamentation down eight more. In the right margin is *c<sup>m</sup> 4<sup>m</sup> cap<sup>m</sup> 4<sup>m</sup>*, surrounded by a red line.

<sup>2</sup> MS. *ministeriorum*, with -ni- cancelled.

<sup>3</sup> In the lower margin three words are scribbled illegibly.

<sup>4</sup> This word is written in the left margin, to be inserted after *vs*.

\* fol. 167, b, col. 1.

þiself or in þem as þou haddist not tan of god but of þiself or of  
 þem (8) ¶ *Iam saturati estis* (8) ¶ Now bee ȝee fyld ¶ *Sine  
 nobis regnatis et ulti nam regnetis ut et nos uobiscum regnemus  
 iam diuites facti estis*<sup>1</sup> ¶ Now be ȝee maad ryche; with outen  
 vs ȝee regnyn; not þat þe<sup>2</sup> apostyl spekys here by a fygure þat is  
 callyd ȝronya; <sup>3</sup> and wolde god ȝee regnyd so þat we regne with  
 ȝou (9) ¶ *Puto enim quod deus nos apostolos nouissimos ostendit  
 tamquam morti destinatos; quia spectaculum facti sumus hinc  
 mundo et angelis et hominibus* (9) I trowe þerfore þat God has  
 schewyd vs þe laste apostolys *lyke vnto þe laste halewys* þat is  
 ennoc and *Elye in tribulaciouns as ordeyned to þe deþ* For we  
 ben maad þe spectacle to þe world and to aungelys and to men  
 (10) ¶ \* *Nos stulti propter christum; uos autem prudentes in  
 christo. nos infirmi. uos autem fortes. uos nobiles. nos autem  
 ignobiles* (10) ¶ and we ben foolys for crist. ȝee forsoþe wise in  
 crist; we seeke ȝee forsoþe stronge; ȝee noble we forsoþe  
 vnnoble (11) ¶ *vsque in hanc horam et esurimus et sitimus et  
 nudi sumus et colaphis cedimur et instabiles sumus* (12) *et labora-  
 mus operantes manibus nostris maledicimur et benedicimus  
 persecucionem. patimur et sustinemus. (13) blasphemamur  
 et obsecramus tamquam purgamenta huius mundi facti sumus  
 omnium per ipsima usque adhuc* (11) ¶ and in to þis houre and  
 we hungryn and thrystyn and ben nakyd and ben betyn with  
 buffetys and we ben vnstable (12) and we wyrke with oure  
 handys; we ben waryed and we blessyn; we tholyn persecu-  
 cyoun; and we susteyne it; (13) we ben blasphemyd and we  
 prayen; as þe feyengys of þis world we ben made of alle thynge  
 parynge vn to now (14) ¶ *Non ut confundam vos hac scribo sed  
 ut filios meos carissimos hec moneo* (14) ¶ I write not þise thynges  
 þat I confunde ȝou; but as my derest chyldre I amoneste ȝou  
 (15) ¶ *Nam si decem milia pedagogorum habeatis in christo sed  
 non multos patres* (15) ¶ Forwhy þof ȝee hafe ten thowsand of  
 pedagogys in crist þat is maysterys; but not many faderys

<sup>1</sup> These four Latin words are written in the left margin, preceded by a paragraph-mark.

<sup>2</sup> The letter *a* is written here and cancelled.

\* fol. 167, b, col. 2.

<sup>3</sup> MS. ȝronya.

¶ *Nam in christo iesu per ewangelium ipse uos genui* ¶ Forwhy I gat ȝou in iesu crist; and þat by þe ewangelye (16) ¶ *Rogo ergo uos imitatores mei estote sicut et ego christi;* (16) ¶ I praye ȝow perfore breþere bee ȝee my folewerys; as I am of crist (17) ¶ *Ideo misi ad uos timotheum qui est filius meus karissimus et fidelis in domino;* qui uos commonefaciat rias meas que sunt in christo iesu; *sicut vbique in omni ecclesia doceo* (17) ¶ perfore I sende to ȝou tymothe þe whylke is my derrest chyld in þe feith and trewe in god þe whylke may redye my weyes; þat ar in iesu crist as oueral in ylke kyrke I teche (18) *Tamquam non venturus sim ad uos sic inflati sunt quidam* (18) ¶ For summe of ȝou þat is of þe *phylosophrys* ben blowyn with erþely wysdam riȝt as I were not for to come to ȝou (19) ¶ *veniam autem cito ad uos si deus uoluerit;* et cognoscam non sermonem eorum qui inflati sunt sed uirtutem (19) ¶ I schal come forsoþe to ȝou if god wyle; \* and I schal knowe not þe woord of þem<sup>1</sup>; but þe vertue (20) ¶ *Non enim est in sermone regnum dei sed in virtute* (20) ¶ For þe kyngdam of god is not in woord; but in vertue (21) ¶ *Quid uultis* (21) ¶ But what wille ȝee ¶ *In uirga veniam ad uos an in caritate . et in spiritu mansuetudinis* ¶ wheþer schal I come to ȝou in ȝerde of correccyoun or in charytee and spyrte of myldenesse.<sup>2</sup>

*O*mnino<sup>3</sup> auditur inter uos fornicacio et talis fornicacio qualis nec inter gentes; ita ut uxorem patris sui aliquis habeat; (1) ¶ It is herd vtyrly a fornycacyoun among ȝou<sup>4</sup> and sich fornycacyoun<sup>5</sup> þe whylke is not among þe folc; so þat one has þe wyf of hys fadyr (2) ¶ *Et uos inflati estis et non magis luctum habuistis ut tollatur de medio vestrum qui hoc opus fecit* (2) ¶ and ȝee ben blowyn . with þe wynd of pride and nomore sorewe ȝee hafe had for hys synnes þat he be don awey fro þe myddes of

<sup>1</sup> Translation of *qui inflati sunt* is omitted.

<sup>2</sup> cap<sup>m</sup> 7<sup>m</sup> at the end of the line, and also in the margin surrounded by a line.

<sup>3</sup> Initial *O-* extends down three lines.

<sup>4</sup> and sich added in the right margin, between the columns.

<sup>5</sup> fornycacyoun in the left margin.

\* fol. 168, a, col. 1.

5ou þat has don þat deede (3) ¶ *Ego quidem absens corpore . presens autem spiritu iam iudicau ut presens eum qui sic operatus est* (4) *in nomine domini nostri iesu christi congregatis uobis et meo spiritu cum uirtute domini iesu* (5) *tradere huiusmodi hominem sathan in interitum carnis ut spiritus saluus sit in die domini nostri iesu christi* (3) ¶ þerfore absent þe body present forsoþe with spyryte; now hafe demyd hym; þe whylke has so wrouȝt as present (4) in þe name of oure lord iesu crist; ȝee gederyd togydere in my spyryte with þe vertue of oure lord iesu . (5) for to takyn hym to sathan in to þe peyne of þe flesch; so þat þe spyryt be safe in þe day of þe comyng of oure lord iesu crist (6) ¶ *Non bona et gloracio uestra* (6) ¶ þerfor ȝoure ioynge<sup>1</sup> is not good; with þe whylke ȝee booste ȝou to ben riȝtwys ¶ *Nescitis quia modicum fermentum totam massam corruptit* ¶ Wite ȝee not þat a lityl soure dowgh corruptys al þe substauce (7) ¶ *Expurgate igitur vetus fermentum ut sitis noua consparcio sicut estis aȝimi* (7) ¶ Pourge ȝee þe oold sour dough<sup>2</sup>; þat ȝee been a newe sprenklyng as ȝee ben therfe ¶ *Etenim pascha nostrum immolatus est christus* ¶ Forwhy crist is offryd oure pask (8) ¶ *Itaque epulemur non infermento ueteri neque in fermento malicie et nequicie; sed in aȝimi sinceritatis et ueritatis* (8) ¶ þerfore ete we not in þe oolde sour dowgh<sup>2</sup> nor in þe sour dowgh<sup>2</sup> of malice and of wyckydnesse; but in þe therfnesse of soȝnes \* and of clernesse (9) ¶ *Scripti vobis in epistula ne commisceamini fornicarijs* (10) *non vtique fornicarijs huius mundi aut auaris aut rapacibus aut ydolis seruientibus* (9) ¶ I wrot to ȝou in my pystle þat ȝee be not mengyd with fornycatours; (10) and not forsoþe to fornycatours of þis worlde; or to þe auerouse men . or to þe rauwynores . or to þe seruande to ydolys ¶ *Alioquin debueratis de hoc mundo exisse* ¶ Or ellys ȝee schulde hafe gon<sup>3</sup> oute of þis world (11) ¶ *Nunc autem scripsi uobis non commisceri* (11) ¶ Now þerfore I wrot to ȝow not to be mengyd ¶ *Si his*

<sup>1</sup> In the text is written *rigwysnesse* on erasure and cancelled, and *ioyng* is written in the left margin.

<sup>2</sup> MS. *sourdough, sourdowȝh.*

<sup>3</sup> In the right margin is written: *For rafær.*

\* fol. 168, a, col. 2.

qui frater nominatur inter uos . est fornicator aut auarus aut ydolis seruiens aut maledicus . aut ebriosus aut rapax<sup>1</sup> cum euismodi nec cibum sumere ¶ if he pat is a broþer be namyd among ȝou a fornicatour or auerouse or seruande to ydolys or waryere or Raueynour or drunkelew . with suyche maner I bydde not to take mete (12) ¶ Quid enim michi est de hijs qui foris sunt iudicare (12) ¶ þerfore what is to me of þem þat ben with outen for to deme ¶ Nonne de hijs qui intus sunt uos iudicatis ¶ Wheþer ȝee deme not of þe thyngeþ þe whylke ben with inne ȝou (13) ¶ Nam eos qui foris sunt deus iudicabit (13) ¶ Forwhy þoo þat ben wyth outen god schal deme ¶ Auferte malum a uobisipsis ¶ þerfore do ȝee awey þe euylle men of ȝouselue.

**A**udet<sup>2</sup> aliquis uestrum habens negocium aduersus alterum iudicari apud iniquos et non apud sanctos ¶ (1) Dar any of ȝow hafande an erande ageyns an oþer be demyd at þe wyckyde and not at þe seyntys (2) ¶ An nescitis quoniam sancti de hoc mundo iudicabunt (2) ¶ Or wheþer ȝee wytþ not þat þe holy men ; of þis worlde schal deme ¶ Et si in uobis iudicabitur mundus indigni estis qui de minimis iudicetis ¶ and if þe world schal ben demyd in ȝou ; þat is by ȝou ȝee ben vnworþi to deme of þise litle (3) ¶ Nescitis quoniam angelos iudicabimus (3) ¶ Wite<sup>3</sup> ȝee not þat we schal deme aungelis of god ¶ Quanto magis secularia ¶ In how myche raþere þe worldly thyngeþ (4) ¶ Secularia igitur iudicia si habueritis contemptibiles qui sunt in ecclesia illos constituite ad iudicandum (4) ¶ þerfore if ȝee hafe wordly domys ; þoo þat ben contemptible \* in þe kyrke þat is vndyscrete and boystous ; sette ȝee þem to deme (5) ¶ Ad verecundiam uestram dico (5) ¶ To ȝoure schame I seye or to ȝoure reuerence ¶ Sic non est inter uos sapiens quisquam qui possit iudicare inter fratrem suum ¶ Is þer not any so wys amongys ȝou þat myghte deme betwen þe broþer and his broþer (6) ¶ Sed frater cum fratre

<sup>1</sup> A hand drawn in the right margin points to this word.

<sup>2</sup> Initial A- extends down three short lines, the ornamentation down nine more. In the margin c<sup>m</sup> 6<sup>m</sup> cap 6<sup>m</sup>, surrounded by a fine red line.

<sup>3</sup> A hand drawn in the right margin points to this word, and a fine line is drawn down three lines below.

\* fol. 168, b, col. 1.

*iudicio contendit et hoc apud infideles* (6) ¶ But þe broþer with  
 þe broþer thurgh dome stryues; but þat is among þe vntrewe  
 (7) ¶ *Iam quidem omnino delictum est in uobis quod iudicia  
 dei habetis inter uos* (7) ¶ Now perfore on alle wyse it is trespass;  
 þat ȝee haue domys among ȝow ¶ *Quare non magis iniuriam ac-  
 cipis* ¶ why not rathere take ȝee open wrong ¶ *Quare non magis  
 fraudem patimini* ¶ Why not raper suffre ȝee priue fraude  
 (8) ¶ *Sed uos iniuriam facitis et fraudatis et hoc in fratribus*  
 (8) ¶ But ȝee don iniurye and ȝee don fraude. and þat in bre-  
 þeren (9) ¶ *An nescitis quia iniqui regnum dei non possidebunt*  
 (9) ¶ Or ȝee wite not þat wyckyde men schal not haue þe  
 kyngdam of god ¶ *Nolite errare* ¶ Erre ȝee nouȝt as tristande of  
 mercy ¶ *Neque fornicarij neque ydolis seruientes neque adulteri  
 neque molles. neque masculorum concubitores* (10) *neque fures.*  
*neque auari. neque ebriosi. neque maledici. neque rapaces*  
*regnum dei*<sup>1</sup> *possidebunt* ¶ For neyþer fornicatourys nor seruande  
 to ydolis nor auoutrers nor molles. *molles ar seyd þoo þat dys-  
 honeeste þe rygor or þe strengþe of þe kynde of þe body encruyd* nor  
 delares with malys (10) nor theuys nor auoutryous men nor  
 dronkyn men<sup>2</sup> nor rauelynours schal hafe þe kyngdam of god  
 (11) ¶ *Et hec quidem fuitis sed abluti estis sed sanctificati estis*  
*sed iustificati estis in nomine domini nostri iesu christi et in*  
*spiritu dei nostri* (11) ¶ and þise thynge ȝee were. but ȝee ben  
 waschyn. but ȝee ben halewyd but ȝee ben Iustyfyed. in þe  
 name of oure lord iesu criste. and in þe spryite of oure god  
 (12) ¶ *Omnia michi licent sed non omnia expedient* (12) ¶ Alle  
 thynge ben lefful to me; but not alle thynge speden to me  
 ¶ *Omnia michi licent; sed ego sub nullius potestate redigar*  
 ¶ Alle thynge ben lefful to me; but neþeles I am put vndyr no  
 mannys power (13) ¶ *Esca uentri et uenter escis*<sup>3</sup> *Deus autem*  
*hunc et hanc destruet* (13) ¶ þe mete to þe bely. is owyd and þe  
 wombe \* to þe metys is owyd god forsoþe and þis and þat schal  
 destrye; when þis corruptible schal clope incorrupcyoun ¶ *Cor-  
 pus autem non fornicacionis set domino; et dominus corpori*

<sup>1</sup> A hand in the left margin points to this word.

<sup>2</sup> *neque maledici* omitted in the translation.

<sup>3</sup> A paragraph-mark is wrongly inserted here.

\* fol. 168, b, col. 2.

¶ þe body forsoþe not to fornycacyoun *is owyd* but to þe lord . and þe lord to þe body *is owyd* þat he gloryfye þat (14) ¶ Deus uero et dominum suscitauit ; et nos suscitabit per uirtutem suam (14) ¶ God forsoþe reyseð þe lord iesum and vs he schal reyse þurh hys vertne (15) ¶ Nescitis quoniam corpora uestra membra sunt christi (15) ¶ For wite ȝee not þat ȝoure bodyes ben þe membrys of crist ¶ Tollens ergo membra christi faciam membra meretricis ¶ þerfore I doande awey þe membrys of crist ; schal I make þe membris of an hore ¶ Absit ¶ God schylde (16) ¶ An nescitis quoniam qui adheret meretrici vnum corpus efficitur (16) ¶ Or wite ȝee not þat he þat cleues to an hore he is maad one body with hyre *As in genesi it is write* ¶ Erunt enim inquit duo in carne vna ¶ þere schal ben he seys two in one flesch (17) ¶ Qui autem adheret deo vnu spiritus est (17) ¶ He forsoþe þat cleues to god alle wey doande þe wille of oure lord he is one spyrte þat is with þe spyrte of oure lord with whom is one spyrte (18) ¶ Fugite fornicacionem (18) ¶ Flee ȝee þerfore fornicacyoun ¶ Omne peccatum quodcumque fecerit homo extra corpus est ¶ For ylke synne what so euere man has don out takyn fornycacyoun with oute þe body it is ; ffor why opere synnes onely defoulyn þe soule ¶ Qui autem fornicatur in corpus suum peccat ¶ Who so forsoþe doys fornycacyoun in his body he synnes (19) ¶ An nescitis quoniam membra uestra templum sunt spiritus sancti qui in uobis est quem habetis a deo et non estis uestri (19) ¶ Or wite<sup>1</sup> ȝee not þat ȝoure membrys is þe temple of þe holy gost þe whylke is in ȝou . whom ȝee han of god . and ȝee be not of ȝourys þat is of ȝoure power . but of god þe whylke boughte ȝou fro þe deuylle (20) ¶ Empti enim estis precio magno glorificate et portate deum in corpore uestro (20) ¶ þerfore ȝee ben bought with a greet prys ; þerfore gloryfye ȝec and bere ȝec god in ȝoure body.

<sup>2</sup> **D**E quibus autem scripsistis michi ; bonum est homini mulierem non tangere ; (2) propter fornicacionem autem vnuquisque suam habeat \* vxorem ; et vnaqueque suum virum habeat

<sup>1</sup> MS. *wite wite*.

<sup>2</sup> Initial *D*- extends down three lines and into the lower margin ; the ornamentation up five more lines, and down into the lower margin. In the right margin is written *ca<sup>m</sup> 7<sup>m</sup> c<sup>m</sup> 7<sup>m</sup>*, surrounded by a line.

\* fol. 169, a, col. 1.

(1) ¶ Of þoo thynges of þe whylke ȝee writen to me þat *is of weddynges to be halewyd or not good* it is to a man not to touche þe womman; (2) for fornycacyoun<sup>1</sup> forsoþe *is to be floghyn* ylke man hafe his wyfe. *not an oþer nor concubyne and* ylke womman hafe sche hyr husbande þat *is laghfull*; þis seys þe apostyl aftyr *Indulgence not after byddyng* (3) ¶ *Vxori uir debitum reddat similiter autem et uxor uiro* (3) ¶ To þe wyfe þe husbonde ȝeilde he þe dette; Also forsoþe þe wyf to þe husbonde (4) ¶ *mulier autem potestatem sui corporis non habet sed uir* (4) ¶ þe womman of hyr body has no power but þe man ¶ *Similiter autem et uir sui corporis non habet potestatem sed mulier* ¶ Also forsoþe and þe man has no power of hys body but þe womman (5) ¶ *Nolite fraudare inuicem nisi forte<sup>2</sup> ex concensu ad tempus ut uacatis oracioni et iterum reuertimini in idipsum ne temptet uos Sathanas propter incontinenciam uestram* (5) ¶ defraude ȝee not eyþer oþer. þat *is to wythdraue þe dette þat myghte ben cause of adulterye*; but if it be of assent to a tyme<sup>3</sup> þat ȝee gyfe entente to prayere *more speedfully*; and eft turne ȝee ageyn in to þe same. lest sathanas tempte ȝou for ȝoure incontynence (6) ¶ *Hoc autem dico secundum indulgenciam. non secundum imperium* (6) ¶ þis I sey to ȝou aftyr indulgence not aftyr þe byddyng (7) ¶ *Volo autem omnes homines esse sicut meipsum; sed vnuusquisque proprium donum habet ex deo. alius quidem sic alius uero sic* (7) ¶ I wyle forsoþe alle men to be as I myself; þat *is chaste*. but ylke man has his propre gifte of god. one þerfore so. an oþer forsoþe so (8) ¶ *Dico autem non nuptis et uiduis. bonum est illis si sic permaneant sicut ego* (8) ¶ I sey forsoþe to þe not weddyd *and* wydowse; good it is to þem if þei so dwellyn *chauste* as I (9) ¶ *Quod si non se continent nubant* (9) ¶ If þey conteyne þem not wedde þey *laghfully* ¶ *Melius est enim nubere quam uri* ¶ For it is better to wedde þen to brenne in lecherye (10) ¶ *Hijs autem qui matrimonio iuncti sunt precipio non ego sed dominus uxorem a viro non discedere* (10) ¶ To þem forsoþe þat ben

<sup>1</sup> MS. *fornynucacyoun*.

<sup>2</sup> A defect in the parchment begins after *forte* and extends downwards, nearly perpendicularly, for seven lines, causing a space to be left after the first word in each line.

<sup>3</sup> The words *to a tyme* are inserted in the margin, with caret after *assent*.

Ioyned in matrymoyne I bydde not; but oure lord . þe wyfe  
 fro þe husbonde not departe \* *but in cause of fornycacyoun*  
 (11) ¶ *Quod si discesserit manere innuptam aut uiro suo recon-*  
*siliari* (11) ¶ þat if sche departe to dwellyn vnweddyd; or to  
 hyr husbonde to be reconsyld ¶ *Et uir vxorem non dimittat*  
 ¶ *and þe man leue he not þe wyf* (12) ¶ *Nam ceteris ego dico*  
*non dominus* (12) ¶ Now to opere I seye not oure lord *with his*  
*propre mouþ* ¶ *Si quis frater vxorem habet infidelem et hec*  
*consentit habitare cum illo non dimittat illam* ¶ If any broþer  
 þat is if any trewe man hafe a wif vnleale and sche assentys to  
 dwelle with hym leue he not hyr (13) ¶ *Et si qua mulier habet*  
*uirum infidelem et hic consentit habitare cum illa non dimittat*  
*uirum* (13) ¶ and if any woman þat is to sey trewe hafe an vnleal  
 man . and he assentys to dwelle with hyr leue not sche þe man  
 (14) ¶ *Sanctificatus est enim uir infidelis per mulierem fidelem;*  
*et sanctificata est mulier infidelis per uirum fidelem* (14) ¶ For  
 an vnlele man is halewyd by a lele womman; and an vnlele  
 womman is halewid by a lele man ¶ *Alioquin filij uestri immundi*  
*essent; nunc autem sancti sunt* ¶ Orellys ȝoure childre were vnclene;  
 now forsoþe þei be holy (15) ¶ *Quod si infidelis discedit; discedat*  
 (15) ¶ If it so be þat þe vnlele man or woman departys thurgh  
 hate of þe feith departe he or sche ¶ *Non est enim seruituti sub-*  
*iectus frater aut soror in eiusmodi* ¶ forwhy þe broþer or þe  
 syster is not subiect to seruage in suche maner . þat is a trewe  
 man is not constreynd to folewe þe vntrewe; departande awey  
 þurgh hate of þe feith ¶ *In pace autem uocauit nos deus* ¶ In pees  
 forsoþe god has callyd vs (16) ¶ *Vnde enim scis mulier si virum*  
*saluum facies; aut vnde scis uir si mulierem saluam facies*  
 (16) ¶ For wheþyn woost þou womman if þou schalt safe þe  
 man; or wheþen wost þou man if þou schalt safe þe womman  
 (17) ¶ *Nisi vnicuique sicut divisit deus et vnumquemque sicut*  
*vocauit deus. ita ambulet. et sicut in omnibus ecclesijs doceo*  
 (17) ¶ But as god has deuysed to ylke one . and so as god has  
 callyd ylke one; so go he in þat state . and þat as I teche in  
 alle kyrkes (18) ¶ *Circumcisus aliquis uocatus est non adducat*

\* fol. 169, a, col. 2.

*prepucium* (18) ¶ If any be callyd cyreumcyse lede he not to  
 þe prepucye. þe rytes of þe gentyles ¶ *In prepucio* autem *aliquis*  
*uocatus est non circumcidatur* ¶ If any be callyd in to prepucye  
 be he not circumcleyded; þat is be he not constreyned. \* to þe  
*Iewys vse* (19) ¶ *Circumcisio nichil est*; et *prepucium nichil est*;  
 sed *obseruacio mandatorum dei* (19) ¶ Forwhi<sup>1</sup> circumcysyoun  
 is nouȝt and prepucye is noght. *forwhi to þe hele noþer it profites*  
*noþer it harmys* but þe kepyng of goddys byddyngys (20) ¶ *Vnus-*  
*quisque in ea vocacione qua uocatus est in ea permaneat* (20) ¶ But  
 ylke man in þat callyng þat he is kallyd; in þat dwelle he  
 (21) ¶ *vocatus es seruus non sit tibi cure*; sed et si potes liber fieri  
*magis vtere* (21) ¶ þou art callyd a seruaunt; be it no charge to  
 þee; but if þou may be maad free raþer vse seruage (22) ¶ *Qui*  
*enim in domino uocatus est seruus libertus est domini* (22) ¶ For-  
 why he þat is callyd in oure lord seruaunt; he is þe made free  
 of oure lord ¶ *Similiter qui liber uocatus est seruus est christi*  
 ¶ Also he þat is callyd free; he is þe seruaunt of crist (23) ¶ *recio*  
*empti estis*; *nolite fieri serui hominum* (23) ¶ þurgh prys ȝee  
 ben boght; be ȝee not made þe seruauntys of men (24) ¶ *Vnus-*  
*quisque in quo uocatus est frater*. *in hoc permaneat apud deum*  
 (24) ¶ Ylke broþer in þat state þat he is callyd. in þat dwelle  
 he byfor god (25) ¶ *De virginibus autem preceptum domini non*  
*habeo*; *consilium autem do tamquam misericordiam consecutus*  
*a domino ut sim fidelis* (25) ¶ Of þe vyrgynes forsoþe I hafe no  
 precept of oure lord; þe counseyl forsoþe I gyfe as I folewyde  
 mercy of oure lord þat I be trewe (26) ¶ *Existimo ergo hoc bonum*  
*esse propter instantem necessitatem quoniam bonum est homini*  
*sic esse* (26) ¶ þerfore I trowe þat to be good for þe nede in-  
 standynge ¶ þe nede þe apostyl callys þe penurye of þe world;  
 þe whylke þe sposys ofte tyme suffryn For it is gode a man to be  
 so; þat is to sey in virgynyte (27) ¶ *Alligatus es vxori noli querere*  
*solucionem*; *solutus es ab vxore noli querere vxorem* (27) ¶ neþeles  
 if þou art bowndyn to a wif; seeke þou not vndoþing; if þou art  
 vnbounde fro þe wyf; seeke þou not a wyfe (28) ¶ *Si autem*

<sup>1</sup> A hand drawn in the left margin points to this line.

\* fol. 169, b, col. 1.

acceperis vxorem non peccasti (28) ¶ If þou hast tan a wyfe; þou has not synned ¶ *Et si nupserit virgo<sup>1</sup> non peccauit* ¶ and if a mayden hafe weddyd; he has not synned ¶ *Tribulacionem tamen carnis habebunt huiusmodi* ¶ *Neþeles trybulacyoun of flesch suyche maner men or wýmen schal hafe* ¶ *Ego autem uobis parco* ¶ Forsoþe I spare ȝow (29) ¶ *Hoc itaque dico fratres; tempus breue est; Reliquum est ut qui habent vxores \* tamquam non habentes sint.* (30) *et qui flent tamquam non flentes sint.* . et *qui gaudent tamquam non gaudentes.* . et *qui emunt tamquam non possidentes.* . (31) *et qui vtuntur hoc mundo tamquam non vtantur* (29) þis counseyl þefore I sey to ȝou breþere þat þe tyme is schort. in þe wþylke not with fleschly generacyoun. but with spyrituall regeneracyoun; þe purple of god is to be gaderyd; and for þat þe tyme is schort þe toþer is þat is; þis is good to be done þefore it is left. þat þei þat han wifes be þey as þoo not hafande. þat is stuydyande to þe seruyse of god and not to þe werkys of þe flesch; (30) and þei þat gretyn as þe not gretande; and þey þat ioyen as þe not ioyande; and þei þat byen as þe not hafande; (31) and þei þat vsen þis world as þei þat vsyd it not ¶ *Preterit enim figura huius mundi* ¶ Forwhy þe fygure of þis world þat is þe<sup>2</sup> fayrnesse not þe substaunce passes þat is every day waxis oolde (32) ¶ *Volo autem vos sine solicitudine esse* (32) ¶ I wile forsoþe ȝou to be withoute bysynesse ¶ *Qui sine vxore est sollicitus est que dei sunt quomodo placeat deo* ¶ he þat is withouten wyfe he is bysy of þoo thynngys þat ben of oure lord. how þat he plese hym (33) ¶ *Qui autem cum vxore est sollicitus est que huius mundi sunt quomodo placeat vxori et diuisus est* (33) ¶ He forsoþe þat is with þe wyfe he is bysy aboute þoo thynghes þat ben of þe world how þat he plese hys wife; and he is denysed; not purgh kynde but purgh werk (34) ¶ *Et<sup>3</sup> mulier innupta et uirgo cogitat que domini sunt ut sit sancta corpore et spiritu* (34) ¶ and þe womman vnweddyd and mayden thenkys þo þinges þat ben of god þat

<sup>1</sup> MS. *virgo virgo.*

<sup>2</sup> The same defect in the parchment that is visible on the recto of this folio 169 causes a space to be left for it in this and the seven lines below it.

<sup>3</sup> Opposite this line and the two lines below a woman's head, with a halo of dots, is drawn in the right margin.

\* fol. 169, b, col. 2.

sche be holy þe body and þe spyryt ¶ *Que autem nupta est cogitat que sunt mundi quomodo placeat viro* ¶ She forsoþe þat is weddid thenkes þoo thynges þat ben of þe world how þat sche plese hyr husband (35) ¶ *Porro hoc ad utilitatem uestram dico non ut laqueum uobis iniciam . sed ad id quod honestum est et quod facultatem prebeat sine impedimento domino obseruandi* (35) ¶ Certys to þoure profyt I seye þis thyng not þat I caste in þou a snare; but to þat þat is honeste ȝee *byholdande*. and þat þat gyfes wille or *lygheschype* to serfe god with outen impedymet (36) ¶ *Si \* quis autem turpem se uideri existimat super virgine sua quod sit super adulta; et ita oportet fieri; quod vult faciat non peccat si nubat* (36) ¶ Whoso forsoþe trowys hym to be seyn foul of his mayden. for þat sche is ouer þat age þat is ouer *puberte* and so byhoues to be þat is to be *weddyd* do sehe what sche wyle she synned not þof she wedde (37) ¶ *Nam qui statuit in corde suo firmus non habens necessitatem . potestatem autem habens sue voluntatis . et hoc iudicauit in corde suo seruare virginem suam . bene facit* (37) ¶ he þat has ordeyned þefore in hys herte stable for to kepe his virgynyte not hafande nede. power forsoþe hafande of his wille. and demys þat in his herte; he dose weel (38) ¶ *Igitur et qui matrimonio virginem suam iungit; bene facit* (38) ¶ þefore he þat ioynes hys mayden to matrimoyne he dose weel ¶ *Et qui non iungit melius facit* ¶ and he þat ioynes not dose better (39) ¶ *Mulier alligata est legi quanto tempore vir eius uiuit; quod si dormierit vir eius liberata est* (39) ¶ þe womman is bounde to þe lagh al þe tyme hyr husbande lyues; if hyr husbande be dead sche is delyueryd ¶ *Cui ult nubat; tantum in domino* ¶ to whom sche wyle wedde sche in oure lord (40) ¶ *Beator autem erit si sic permanserit secundum meum consilium . puto autem quod ego spiritum dei habeam* (40) ¶ More blessid forsoþe schulde sche be if sche dwellyde aftyr my conseyle; I trowe forsoþe þat I hafe goddys spyrite.<sup>1</sup>

<sup>1</sup> After a gap, at the end of the line, is written *cap 8<sup>m</sup>.*

\* fol. 170, a, col. 1.

<sup>1</sup> **D**e hijs autem que ydolis sacrificantur; scimus quia omnes scienciam dei habemus (1) ¶ Of þise thynges forsoþe þe whylke bene saeryfysed to ydolys . is it leefful to ete or not; We witen þat we alle han þe wysdam of god in fourmyng and creaturys ¶ **S**ciencia <sup>2</sup> autem inflat; caritas vero edificat ¶ Wisdam if it be al one; blowys in to prydé charitee forsoþe edifyes þe whylke is not blowyn but edifyes þe vnstedefaste; (2) ¶ **S**i quis autem se existimat scire aliquid non dum cognouit quemadmodum oporteat eum scire (2) ¶ Who so forsoþe trowys hym any thyng to knowe; not ȝit knowys he how on what maner it behouyd hym to knowe (3) ¶ **S**i quis autem diligit deum hic cognitus est ab eo (3) ¶ Whoso forsoþe louys god he is knowyn of hym (4) ¶ **D**e escis autem que ydolis immolantur scimus quia nichil est idolum in mundo; et quod nullus deus \* nisi vnus; (5) nam etsi sunt qui dicantur dii siue in celo in terra; siquidem sunt dij multi et domini multi (6) nobis tamen vnus deus; pater ex quo omnia et nos in illo et vnus dominus iesus christus per quem omnia et nos per ipsum . (7) sed non in omnibus est sciencia (4) ¶ Of þe metys forsoþe þat ben offryd to ydolys; we wyten þat <sup>3</sup> noȝt is an ydole in þe world þat is among þe creaturys of þe world . and we knowyn þat þer is no god but one; (5) Forwhy if þer ben any þe whylke ben seyd goddys oþþer in heuen or in erþe . as þer ben many goddys and many lordys . in participacyoun of þe godhed; (6) to vs nepelesse is þer but one god fadyr of whom alle thynges we belefен to ben and we in hym þat is in þe grace of hym; and Iesu criste one god is to vs by whom alle thyngys ar fourmed and we by hym þat is by crist we are in god; (7) but not in alle is þis kunningyng þat is not alle knowyn þe mysterye or þe pruynte of god ¶ **Q**uidam autem infirma conscientia usque nunc idoli quasi idolaticum manducant; et conscientia ipsorum cum sit infirma polluitur ¶ Summe forsoþe with sik <sup>4</sup> konsyence of ydole; til now han etyn of þe offryd to þe ydole . and þeire

<sup>1</sup> Initial *D*- extends down three lines.

<sup>2</sup> A hand points to this line, and *a* is scribbled in the left margin.

<sup>3</sup> A hand drawn in the left margin points down to this word.

<sup>4</sup> *Sik* added in the right margin, and þe cancelled before *konsyence*.

\* fol. 170, a, col. 2.

conscyence syþen it is syke it is pollute (8) ¶ *Esca autem nos non commendat deo* (8) ¶ þe mete forsoþe not commendys vs to god ¶ *Neque enim si non manducauerimus deficiemus; neque si manducauerimus abundabimus* ¶ For þof we hadde not eten we schulde not faylen; nor þof we hadde etyn we schulden abounde (9) ¶ *Videte autem ne forte hec licencia uestra offendiculum fiat infirmis* (9) ¶ Besee ȝee ȝow forsoþe . last by hap þat ȝoure lycence be maad sclaundre to þe syke (10) ¶ *Si enim quis uiderit eum qui habet scienciam in ydolo recumbentem . nonne consciencia eius cum sit infirma edificabitur ad manducandum idolotica .* (11) *et peribit infirmus in tua sciencia frater propter quem christus mortuus est* (10) ¶ For if any syke has seen hym þat has konnyng syttande in þe ydole þat is in presence of þe ydole wheþer þe conscyence of hym siþen it is syke by it selfe schal be edifyed by þe to eten þe offryde thyng to þe ydole; (11) and so þi syke broþer schal persche in þi conscyence for whom crist is dead (12) ¶ *Sic autem peccantes in fratres et percuentes conscienciam eorum infirmam in christum peccatis* (12) ¶ So forsoþe ȝee synnande in ȝoure breþeren and smytande þeire conscience ȝee synnen in crist (13) ¶ *Quapropter esca scandalisat fratrem meum non manducabo carnem in eternum*<sup>1</sup>; *ne fratrem meum scandalisem* (13) ¶ Wherfor absteyne ȝou for if mete sclaundre my \* broþer; I schal not ete . not onely thynges offryd to maumetys . but also alle flesch withouten ende; leste I sclaundre my broþer.

<sup>2</sup> *Non sum liber* (1) ¶ Am I not free to take; ȝis forwhy it is leeþful to me þat is leeþful to opere apostolys; þat is to sey lyf of þe ewangelye ¶ *Non sum apostolus* ¶ Am not I apostyl ¶ *nonne christum dominum nostrum iesum vidi* ¶ Wheþer I see not iesu crist oure lord ¶ *Nonne opus meum vos estis in domino;* (2) *et si alijs non sum apostolus . sed tamen robis sum* (2) ¶ Wheþer ȝee ben not my werk in god; ȝee of corynthy . and þof I am not

<sup>1</sup> MS. *in eternum.*

<sup>2</sup> Initial *N-* extends down three lines, and a hand in the left margin points to it; there is no chapter-number.

\* fol. 170, b, col. 1.

to oþere apostolys; but neþeles to ȝou I am ¶ *Nam signaculum apostolatus mei vos estis in domino* ¶ For why þe tokne of myn apostylhede ȝee ben in god (3) ¶ *Mea defensio ad eos qui me interrogant hec est* (3) ¶ My defeneyoun of þem þat asken me is þis (4) ¶ *Numquid non habemus potestatem manducandi et bibendi* (4) ¶ Wheþer we hafe not power of etyng and drynkyng ȝoure thyngys þat is of lyfynge of ȝoure goodys . as þof he seyde ȝis we hafe (5) ¶ *Numquid nou habemus potestatem sororem mulierem circumducendi sicut et ceteri apostoli et fratres domini et cephias* (5) ¶ And wheþer we hafen no power to lede aboue with vs a womman syster as oþere apostolys and þe breþere of oure lord and petyr (6) ¶ *Aut solus ego et barnabas non habemus potestatem hoc operandi* (6) ¶ Or onely I and barnabas hafe we not power þis for to wyrke (7) ¶ *Quis militat suis stipendijs inquam* (7) ¶ Who euer knyghthodyde with his owyn hyre ¶ *Quis plantat vineam et de fructu eius non edit; quis pascit gregem et de lacte gregis non manducat* ¶ Who plantyth a vyne; and of þe fruyt of it etyth not; who fedys þe floc and of þe mylk of it etys not; (8) ¶ *Numquid secundum hominem hec dico* (8) ¶ Wheþer aftyr þe man I sey þese thynges þat is with mannyis licenesse profe I þese þynges ¶ *An et lex hec non dicit* ¶ Or þat þe lawe sey not þat (9) ¶ *Scriptum est enim in lege moysy* (9) ¶ It is wryten in þe lawe of moyses ¶ *Non alligabis os boui trituranti* ¶ þou schalt not bynde to þe mouth of þe oxe plowande; þat is þou schalt not forbede þe prechour to lyfe of þe ewangelye þat is of þe prechynge ¶ *Numquid de bobus cura est deo* (10) an propter nos vtique hec dicit ¶ Wheþer of oxen it be charge to god; (10) or for vs he seys þat ¶ *Nam propter nos vtique scripta sunt quoniam debet in spe qui arat arare et qui triturat in spe fructus percipiendi* ¶ But for \* vs þey ar wryten . þat he þat eryes schal erye in hope; and he þat thresschis in hope of takyng of þe fruyte (11) ¶ *Si nos vobis spiritualia seminavimus magnum est si carnalia uestra metamus* (11) If we sownen gostly þinges to ȝou . is it gret if we schere ȝoure fleschly þyngys; þat is temporal þinges þe whiche ben grauntyd to þe lyf and to þe nede of þe flesch

\* fol. 170, b, col. 2.

(12) ¶ *Si alij potestatis uestre participes sint quare non pocius nos*  
 (12) ¶ *and if oþere be pareeners of ȝoure power why not rafere*  
 we ¶ *Si tunc non vsi sumus hac potestate sed omnia sustinemus*  
*ne quod offendiculum demus ewangelio christi* ¶ *But we vsen not*  
*þis power; but alle þynges we susteyne. lest we gife any sclaundre*  
*to þe ewangelye of god* (13) ¶ *Nescitis quoniam qui in sacrario*  
*operantur. que de sacrario sunt edunt et qui altari deseruunt cum*  
*altari participantur* (13) ¶ *Wite ȝee not þat þei þat wyrken in*  
*þe temple*<sup>1</sup> *as werkmen þoo thyngys that ben of þe temple þey*  
*etyn; and þei þat serfen to þe auteer as preestys þei hafe þer*  
*part of þe auter* (14) ¶ *Ita et deus ordinauit ijs qui ewangelium*  
*anunciant de ewangelio uiuere* (14) ¶ *So and oure lord iesu crist*  
*has ordeyned to þem þat prechyn þe ewangelye of þe ewangelye*  
*for to lyfen* (15) ¶ *Ego autem nullo horum vsus sum* (15) ¶ *I*  
*forsoþe none of þise vse* ¶ *Non scripsi autem hec ut ita fiant in*  
*me* ¶ *I wroot not þise thynges so þat þei be*<sup>1</sup> *don in me* ¶ *bonum*  
*est autem mihi magis mori quam ut gloriam meam quis euacuet*  
 ¶ *For it is good to me rafær to dye; þen þat any man voyde*  
*my ioye. þe whylke were royded; if I ewangelizede þat I schulde*  
*take* (16) ¶ *Nam si ewangelisauero non est gloria mea* (16) ¶ *Forwhyn*  
*if I ewangelize þat I may come to þoo thynges*<sup>2</sup> *þe ende of þe*  
*ewangelye in mete and drynk and cloþ þer is no ioye to me anentys*  
*god* ¶ *Necessitas michi incumbit* ¶ *þerfore nede fallys to me*  
 ¶ *Ve enim michi est si non ewangelizauero* ¶ *Woo forsoþe to me*  
*if I preche not þe ewangelye* (17) ¶ *Si enim volens hoc ago*  
*mercedem habeo; si autem in uitus*<sup>3</sup> *. dispensacio michi credita*  
*est* (17) ¶ *Forsoþe if I willande do þat; I hafe mede; if I*  
*do ageyn my wille; þe dispensacyoun is be tan to me only*  
 (18) *Quid est ergo mercedes mea ut ewangelium predicans sine*  
*sumptu ponam ewangelium ut non abutar potestate mea in*  
*ewangelio* (18) ¶ *þerfore what is myn mede þat I prechande*  
*þe ewangelye with outen kost; sette þe ewangelye. þat I disuse*  
*not my power in þe ewangelye* (19) ¶ *nam cum liber essem ex*  
*omnibus omnium me seruum feci ut plures lucri facerem.* (20) *et*

<sup>1</sup> A hand drawn in the right margin in black points to this word.

<sup>2</sup> A space is left after *thynges* for about nine letters.

<sup>3</sup> MS. *inuitus.*

factus sum iudeis tamquam iudeus ut iudeos lucrarer (19) ¶ For why  
 \* when I was free of alle thynges; I made me seruaunt of alle;  
 þat I schulde wynne moo; (20) and I am maad to þe Jewys as  
 a Jew; þat I schulde wynne þe iewis ¶ *Hijs qui sub lege sunt*  
*quasi sub lege essem cum ipse non essem sub lege ut eos qui sub*  
*lege erant lucri facerem*<sup>1</sup> ¶ To þem þat ben vndyr þe lawe<sup>2</sup>;  
 þat is to seye to þe Samaritanys þe whilke resceyfe onely þe fyue  
 bokys of Moyses; I was maad as I were vndyr þe lawe. when I  
 was not vndyr þe lawe þat is to seye bondely. þat þem þat were  
 vnder þe lawe I schulde wynne (21) ¶ *Hijs qui sine lege erant*  
*tamquam sine lege essem cum sine lege non essem. sed in lege*  
*essem christi ut lucri facere eos qui sine lege erant* (21) ¶ To þem  
 þat were with oute lawe I was as withoute lawe when I was not  
 withoute lawe; but I was in þe lawe of crist; þat I schulde  
 wynne þem þat were withoute lawe (22) ¶ *Et factus sum in-*  
*firmus infirmis ut infirmos lucri facerem*<sup>1</sup> (22) ¶ I am maad syk  
 to syke þat I schulde wynnen þe syke ¶ *Omnibus omnia factus*  
*sum ut omnes saluos facerem* ¶ I am maad alle thynges to alle  
 men þat I schulde make alle safe (23) ¶ *Omnia autem facio*  
*propter ewangelium ut particeps eius efficiar* (23) ¶ Alle thyngys  
 forsoþe I do for þe ewangelye þat I be maad parcener þeroffe  
 (24) ¶ *Nescitis quod hij qui in stadio currunt omnes quidem*  
*currunt sed unus accipit braium* (24) ¶ Wite ȝee not þat þei  
 þat renny in þe furlong; alle forsoþe þei renny; but one takys  
 þe mede ¶ *Sic currite ut comprehendatis* ¶ So renne ȝee þat ȝee  
 take (25) ¶ *Omnis enim qui in agone contendit ab omnibus se*  
*abstinet* (25) ¶ For he þat stryfes in þe strift; of alle he absteyns  
 hym þe whilke lettyn þe mede of þe stryft ¶ *Et illi quidem ut*  
*corruptibilem coronam accipient nos autem incorruptam* ¶ and  
 þei þerfore absteyne þat þei take a corruptible corowne: we  
 forsoþe an incorrupt (26) ¶ *Ego ergo sic curro non quasi in*  
*incertum* (26) ¶ þerfore I renne so not as in vncerteyn ¶ *Sic*  
*pugno non quasi aerem verberans* (27) sed *castigo corpus meum*  
 et in seruitutem redigo ne forte cum alijs *predicauerim ipse*

<sup>1</sup> MS. *lucrifacerem*.

<sup>2</sup> A hand drawn in the left margin points to this word; *a* is also scribbled.

\* fol. 171 a, col. 1.

*reprobus efficiar ¶ So I fyghte not as betande þe eyre; (27) but I chastise my body; and I falle in to seruage; lest by hap when I preche to opere I be made reprofed of god.*

<sup>1</sup> *N*olo enim uos ignorare fratres quoniam patres nostri omnes sub nube fuerunt et omnes mare transierunt . (2) et omnes in moyse \* baptisati sunt in nube et in mari (1) ¶ I wille not perfore ȝow to vnknowe breþere; þat oure fadyres alle weryn vndyr þe cloude; and alle þei passedyn þe see; (2) and in moyses þat is in þe ledyng of moysy alle þei ben baptysed in þe cloude and in þe see (3) ¶ Et omnes eandem escam spiritalem manduauerunt; (4) et omnes eundem potum spiritalem biberunt (3) ¶ And þey haue etyn þe same mete gostly; (4) and alle þey hafe dronkyn þe same gostly drynk ¶ Bibebant autem de spiritali consequenti eos petra; petra autem erit christus ¶ þei dronkyn forsope of þe gostly stone folewande þem þe stone; þe ston forsope was crist (5) ¶ Sed non in pluribus eorum beneplacitum est deo (5) ¶ But not in manye of þem; is it weelpleynd to god ¶ Nam prostrati sunt in deserto ¶ For þei ben cast down in desert (6) ¶ Hec autem in figura facta sunt nostri ut non simus concupiscentes malorum sicut et illi concupuerunt (6) ¶ Pise thynges be don to þem in fygure; þat we be not willende of euyl as þei hafe wilned (7) ¶ Neque idolatre efficiamini sicut quidam ex ipsis quemadmodum scriptum est (7) ¶ Nor be we made <sup>2</sup> ydolatres as summe of þem were as it is wryten ¶ Sedit populus manducare et bibere et surrexerit ludere ¶ þe puple sat to ete and to drynke and he ros vp to pleye . þat is to seye to make pleyes in þe worschypynge of þe ydole (8) ¶ Neque fornicemur sicut quidam ex ipsis fornicati sunt et ceciderunt vna die viginti tria milia (8) ¶ Nor do we fornicacyoun as summe of þem diden and fellyn perfore one day thre and twenty thousand (9) ¶ Neque temptemus christum sicut quidam eorum temptauerunt et a serpentibus perierunt (9) ¶ Nor tempte we crist as some of þem dide; and þei perschede

<sup>1</sup> Initial *N*- extends down the three lower lines of the column and out into the lower margin. In the left margin is *cap<sup>m</sup> 10<sup>m</sup> c<sup>m</sup> 10<sup>m</sup>*, surrounded by a line.

<sup>2</sup> A hand in red in the right margin points to this line.

\* fol. 171, a, col. 2.

of þe nedders (10) ¶ *Neque murmuraueritis sicut quidam eorum murmurauerunt et perierunt ab exterminatore* (10) ¶ Nor grucche we not as summe of þem hafe grucched; and þei perschide of þe aungelle extermynatour þe whylke smot þem with oute þe termys of kuntrees of þe land of byheste (11) ¶ *Hec autem omnia in figura contingebant illis; scripta sunt autem ad correpcionem nostram in quos fines seculi deuenerunt* (11) ¶ Alle þise forsoþe in fygure fallen to þem and ben wryten forsoþe to oure correccyoun in to whyche endys of þe world þey ben fallyn (12) ¶ *Itaque qui se existimat stare uideat ne cadat* (12) ¶ þefore he þat trowes hym to stande see he þat he falle not (13) ¶ \**Temptacio vos non apprehendat nisi humana* (13) ¶ <sup>1</sup> þe temptacyoun ne take it ȝou. þat is ne lede it not þe resoun to consent but mannys <sup>2</sup> temptacyoun is oþer wyse to safer þan þe thyng has it self with a good inwit ¶ *Fidelis autem deus est qui non patitur uos temptari super id quod potestis. sed faciet cum temptatione prouentum ut sustinere possitis* ¶ God is trewe forsoþe þe whilke schal not suffre ȝou to be temptyd ouer þat þat ȝee may; but he schal make with þe temptacyoun an helpe so þat ȝee susteyne (14) ¶ *Propter quod karissimi michi fugite ab idolorum cultura* (14) ¶ For þe whiche thyng ȝee derrest breþere flee ȝee fro þe worschyp of ydolys (15) ¶ *Vt prudentibus loquor uos ipsi iudicate quod dico* (15) ¶ Os to þe wise I speke deme ȝee þat I speke (16) ¶ *Calix benedictionis cui benedicimus; nonne communicacio sanguinis christi est; et panis quem frangimus nonne participacio corporis domini est* <sup>3</sup> (16) ¶ þe chalys of blessing to whom we blesyn wheþer it be not þe communicacyoun of cristis body; and þe bred þat we brekyn is it not þe partycipacyoun of goddys body (17) ¶ *Quoniam unus panis unum corpus multi sumus; omnes qui<sup>4</sup> de uno pane et de uno calice participamus* (17) ¶ For one loaf and one body; we ben manye *with cris*<sup>t</sup>; alle we þat hafe of one loaf and of

<sup>1</sup> Opposite this line in the left margin is written Ambrosius, filled in with red and surrounded by a wavy line.

<sup>2</sup> MS. *mannys mannys*.

<sup>3</sup> Opposite this sentence, in the left margin, is drawn a chalice, surrounded by a line, and a pointing hand.

<sup>4</sup> MS. *quidem*, with *-dem* cancelled.

\* fol. 171, b, col. 1.

one chalys dole (18) ¶ *Videte enim israhel secundum carnem*  
 (18) ¶ *See ȝee israhel aftyr þe flesch þat is fleschly ysrahel kepande*  
*þe fleschly preceptys of þe lawe* ¶ *Nonne qui edunt hostias par-*  
*ticipes sunt altaris* ¶ *Wheþer þei þat etyn þe oostys ben no*  
*parceners of þe auter* (19) ¶ *Quid ergo* (19) ¶ *What þenne*  
 ¶ *Dico quod ydolis<sup>1</sup> immolatum sit aliquid aut quod idolum sit*  
*aliquid<sup>2</sup>* ¶ *Sey I þat þat is offryd to ydolys be any thyng . or*  
*þat þe ydole be any þing* (20) ¶ *Sed que immolant gentes demonijs*  
*immolant et non deo* (20) ¶ *But þoo thynges þat þe folkis offre*  
*to þe deuelys þei offren and not to god;* ¶ *Nolo autem uos socios*  
*fieri demoniorum ; non potestis calicem domini bibere et calicem*  
*demoniorum ;* (21) *non potestis mense domini participes esse et*  
*mense demoniorum* ¶ *þerfore I wille not ȝou to be made þe felawys*  
*of deuelys ; ȝee may not drynke þe chalys of god and þe chalys*  
*of deuelys ;* (21) *ȝee may not be parceners of þe boord of oure*  
*lord ; and of þe boord of þe deuelys* (22) ¶ *An<sup>3</sup> emulamur*  
*dominum* (22) ¶ *Or wheþer we enuye god þat is styre we hym*  
*to wrathe etande metys offryd to mawmetys* ¶ *Numquid forciores*  
*illo sumus* ¶ *Wheþer we be strengere þan he . þat we may with-*  
*stande hym* (23) ¶ *Omnia michi licent ; sed non omnia edificant* ;  
 (23) ¶ \*Alle þynges ben leeful to me ; but not<sup>4</sup> alle thynges  
 spedyn (24) ¶ *Nemo quod suum est querat sed quod alterius*  
 (24) ¶ *And þerfore no man seeke þat is his ; þat is þat thyng þat*  
*on any wise<sup>5</sup> only is profitable vnt to hym ; but þat þat is of an*  
*oper* (25) ¶ *Omne quod in macello venit manducate ; nichil interro-*  
*gantes propter conscientiam* (25) ¶ *Alle þat comys in to þe*  
*cheke ; ete ȝee ; not askande ; for þe conscience* (26) ¶ *Domini*  
*est terra et plenitudo eius* (26) ¶ *Of oure lord is þe erþe and þe*  
*plente of it* (27) ¶ *Si quis vocat uos infidelium ad cenam et uultis*  
*ire omne quod uobis apponitur manducate ; nichil interrogantes*  
*propter conscientiam* (27) ¶ *If any of þe vntrewe calle ȝou to*

<sup>1</sup> A scribbled in the left margin.

<sup>2</sup> A hand, drawn in the left margin, points to this word, and under it is written : *nota of ydolys*.

<sup>3</sup> After *An* is written : *emu-*, cancelled.

<sup>4</sup> The *-t* of *not* is inserted above the line.

<sup>5</sup> A scribbled in the right margin.

þe sopeer; and ȝee wil go; alle þat is set bifor ȝou ete ȝee; no thyng askande for þe conscience (28) ¶ *Si quis autem dixerit hoc immolatum est idolis nolite manducare propter illum qui indicauit et propter conscientiam* (28) ¶ Whoso forsoþe seis þis is offrid to ydolys; ete ȝee not; *Why; Not for þe mete is vnelene but for hym þat schewyd . and for þe conscience* (29) ¶ *Conscientiam dico non tuam; sed alterius* (29) ¶ I sey not þi conscience; but an operis ¶ *Vt quid enim libertas mea iudicetur ab aliena conscientia* ¶ þerfore wherto is my freenesse deemyd of an oþeres conscience (30) ¶ *Si ego cum gratia participo . quid blasphemor pro eo quod gratias ago* (30) ¶ If I take dole with grace; what am I blasphemyd for þat þat I do thankynges (31) ¶ *Sine ergo manducatis sine bibitis siue aliud quid facitis omnia in gloriam dei facite* (31) ¶ þerfor<sup>1</sup> wheþer ȝee ete or ȝee drynke or any þing do alle do ȝee in þe ioye of god (32) ¶ *Sine offensione<sup>2</sup> estote Iudeis et gentibus et ecclesie dei . (33) sicut et ego per omnia omnibus placebo non querens quod michi utile est; sed quod multis ut salui fiant* (32) ¶ With oute offensioun be ȝee to þe lewys and to þe folc and to þe kyrke of god (33) as I plese by alle thynges to alle; not sekande þat þat is profitable to me; but þat þat is to manye þat þei be made safe.

*Imitatores<sup>3</sup> mei estote sicut et ego christi* (1) ¶ Bee ȝee my folwerys as I am of crist (2) ¶ *Laudo autem uos fratres quod per omnia mei memores estis; et sicut tradidi uobis precepta mea tenetis* (2) ¶ þerfore I preyse ȝow brefere . þat by alle thynges ȝee hafe mynde of me; and ȝee holde my biddynges; as I hafe betakyn þem to ȝow (3) ¶ *Volo autem uos scire quod omnis viri caput est christus; caput autem mulieris vir . caput vero christi deus* (3) ¶ þerfore I wile ȝou to wite brefere þat crist is hed of ylke man; þe hed forsoþe of þe womman is þe man; þe hed forsoþe \*of crist is god (4) ¶ *Omnis uir orans aut prophetans*

<sup>1</sup> A cross is drawn in the right margin opposite this word.

<sup>2</sup> MS. *of-offensione*.

<sup>3</sup> The initial *I* extends down three lines, its ornamentation covering twenty-three in all. In the margin is written *c<sup>m</sup> 11*, surrounded by a line, and surmounted by a cross.

\* fol. 172, a, col. 1.

*velato capite; deturpat caput suum* (4) For ylke man prayande or profecyande with þe hed veylyd; he defoulys his hed (5) ¶ *Omnis autem mulier orans aut prophetans . non velato capite deturpat caput suum* (5) ¶ Ylke womman forsoþe prayande or profecyande with þe hed not veylyd; sche defoulys hir hed ¶ *Vnum<sup>1</sup> est enim ac si decaluetur* ¶ For whi it is one þat *is it perteynes as mykyl to foulnesse* as if sche were ballyd; (6) ¶ *Nam si non velatur mulier tondelatur* (6) ¶ for why if þe womman be not veylid; be sche clippyd ¶ *Si vero turpe est mulier tonderi aut decaluari velet caput suum* ¶ If forsoþe it be foul to þe womman for to be doddyd or for to be ballid veyle sche hyre hed (7) ¶ *Vir quidem non debet velare caput suum*; quoniam *ymago et gloria dei est* (7) ¶ þe man forsoþe schal not veyle his hed . for he is þe ymage and þe ioye of god ¶ *Mulier autem gloria viri est* ¶ þe womman forsoþe is þe ioye of þe man (8) ¶ *Non uir ex muliere est; sed mulier ex viro* (8) ¶ Forwhi þe man is not of þe womman; but þe womman of þe man (9) ¶ *Etenim non est creatus vir propter mulierem sed mulier propter virum* (9) ¶ *And þerfore þe woman is schapyn for þe man; and not þe man for þe womman* (10) ¶ *Ideo debet mulier velamen habere super caput et propter angelos* (10) ¶ *þerfore þe woman owes to haue a veyl vp on hyre hed; and þat for aungelys þat is for þe reuerence of<sup>2</sup> preestis; þe whylke are þe messagers of god; or ellis in auntyr þat þe preestis byholdande in to þe face of hyr be stird to lecherye* (11) ¶ *Verumptamen neque uir sine muliere neque mulier sine viro in domino* (11) ¶ *Neþeles neyþer þe man with oute þe womman . ne þe womman with oute þe man in oure lord* (12) ¶ *Nam sicut mulier de viro ita et vir per mulierem* (12) ¶ Forwhi as þe womman is of þe man; so and þe man is by þe womman . þat *is<sup>3</sup> by þe womman aftyrward he is born* ¶ *Omnia autem ex deo* ¶ *Alle thynges forsoþe of god þat is ar of god auctoure* (13) ¶ <sup>4</sup> *vosipsi iudicate* (13) ¶ *see*

<sup>1</sup> After this word *de* has been written, and cancelled. In the margin is drawn the head of a woman.

<sup>2</sup> MS. *of of.*

<sup>3</sup> MS. *is is.*

<sup>4</sup> The paragraph-mark is wrongly inserted before the preceding þat instead of before *vosipsi*.

ȝoureselfe deme þis thyng ¶ *Decet mulierem non velatam orare deum* ¶ Besemys it a womman not veyled to praye god (14) ¶ *Nec ipsa natura docet nos* (14) ¶ Nor þat kynde techys vs ¶ *Quod vir quidem si comam nutrit ignominia est illi* ¶ þe man forsoþe if he norske lockys <sup>1</sup> it is vylenye to hym (15) ¶ *Mulier uero si comam nutritat; gloria est illi; quoniam capilli pro velamine ei dati sunt* (15) ¶ þe womman for\*soþe if sehe norske þe locke; it is worschype to hyr; for þe heerys ar gyfen to hyr for þe veyle (16) ¶ *Si quis autem videtur contenciosus esse . nos talem consuetudinem non habemus neque ecclesia dei* (16) ¶ Whoso forsoþe is seyn to ben a stryuer; we hafe no suyeh custome nor þe kyrke of god (17) ¶ *Hec autem precipio non laudans quod non melius sed in deterius conuenitis* (17) þis forsoþe þat is of hedys to be veyled; I bidde to be kept not praysande; þat ȝee come to gydere not in to þe bettere; but in to þe werre (18) ¶ *Primum quidem conuenientibus uobis in ecclesia audio scissuras esse; et ex parte credo inter vos* (18) ¶ first forsoþe of þat þat ȝee comyng togyder in to þe kyrke; I here þe dyuysiouns to ben among ȝow; and of sum partye I trowe it (19) ¶ *Nam oportet et hereses esse; ut et qui probati sunt manifesti fiant in uobis* (19) ¶ Forwhy it <sup>2</sup> byhoues eresyes to be; þat þei þat be prouyd in ȝow be made opyn in men (20) ¶ *Conuenientibus uobis in unum; iam non est dominicam cenam manducare* (20) ¶ ȝow comande in to one; it is not now to ete oure lordes soper (21) ¶ *Vnusquisque enim suam presumat ad manducandum; et alius quidem esurit alius autem ebreus est* (21) ¶ Ylke one of ȝou forsoþe vndyrfangys or presumes to ete hys soper; and one forsoþe hungres; and an oþer forsoþe is dronkyn (22) ¶ *Numquid domos non habetis ad manducandum et bibendum aut ecclesiam dei contempnitis et confunditis eos qui non habent* (22) ¶ Wheþer ȝee hafe no houses to ete inne and drynke; or ȝee dyspisyn þe kyrke of god; and confounde þem þat hafe not ¶ *Quid dicam vobis laudo uos in hoc non laudo* ¶ What sehal I sey to ȝou; I

<sup>1</sup> A hand in the left margin points to this word.

<sup>2</sup> A hand in the right margin points to the words *to heresye*, also in the margin.

preyse ȝou; but not in þat I preyse you (23) ¶ *Ego enim accepi a domino quod et tradidi uobis; quoniam dominus iesus in qua nocte tradebatur; accepit panem (24) et gracias agens fregit et dixit (23)* ¶ for I hafe tan of oure lord; þat is *I haue leryd of oure lord; þat I hafe betakyn to ȝou; for þe lord iesus in þat nyght þat he<sup>1</sup> was betrayed; he took breed; (24) and he doande thankynges; he brac it and seyde ¶ *Accipite et manducate; hoc est corpus meum. quod pro uobis tradetur; hoc facite in meam commemorationem* ¶ Take ȝee and ete ȝee; þis is my body þat schal be tan for ȝou; make ȝee þis thyng in my mynde (25) ¶ *Similiter et calicem postquam cenauit dicens (25)* ¶ Also and þe chalys<sup>2</sup> \*he toke aftyr þat he hadde soupyd seyande ¶ *Hic calix nouum testamentum est in meo sanguine hoc facite quocienscumque sumitis in meam commemorationem* ¶ þis chalis is þe newe testament in my blood; how ofte soeuer ȝee take þis; do it in my mynde (26) ¶ *Quocienscumque enim manducabitis panem hunc et calicem bibetis mortem domini anuciabitis donec veniat (26)* ¶ How ofte so euere þerfore ȝee schal ete þis bred and þe chalis ȝee schal drynke . ȝee schal presente þe dep of oure lord to þat he come to þe dome (27) ¶ *Itaque quicumque manducauerit panem hunc nel biberit calicem domini indigne. reus erit corporis et sanguinis domini (27)* ¶ þerfore whoso has etyn þis bred and dronkyn þe chalys of oure lord vnworþily he schal be gilty of þe body and þe blood of oure lord (28) ¶ *Probet autem seipsum homo; et sic de pane illo edat et de calice bibat (28)* ¶ þerfore profe a man hymselfe . þat is examyne or purge hymself . and so ete he of þat bred; and drynke he of þat chalys (29) ¶ *Qui enim manducat et bibit indigne iudicium sibi manducat et bibit non diiudicans corpus domini (29)* ¶ For he þat etys and drynkys vnworþily he etys and drynkys þe dampnacyoun to hym not descriyenge þe body of god (30) ¶ *Ideo inter nos multi infirmi et imbecilles et dormiunt multi (30)* ¶ þerfore among ȝou ben manye syke and many feble . and þerfore manye (31) ¶ *Quod si nos ipsos diiudicaremus non**

<sup>1</sup> MS. *he he.*

<sup>2</sup> A chalice is drawn in the right margin, surrounded with ornamentation.  
\* fol. 172, b, col. 1.

*vitque iudicaremur; (32) dum iudicamur autem a domino corripimur . ut non cum hoc mundo<sup>1</sup> dampnemur (31) ¶ For if we schulde deme oureself; certys we schulde not be demyd; (32) when we ar demyd forsoþe we ar correct of oure lord þat we be not dampned with þis world (33) ¶ Itaque fratres mei cum conuenitis ad manducandum inuicem expectate . (34) si quis esurit domi manducet ut non in iudicium conueniatis (33) ¶ þerfore my breþere when ȝee come togidere to ete þe body of oure lord; abyde ȝee togidere; (34) but whoso hungrys ete he at home . þat ȝee come not to gydere in to þe dome of þe dampnacyoum ¶ Cetera autem cum venero disponam ¶ Oþere thynge forsoþe when I come I schal ordeyne.*

**D**E<sup>2</sup> *spiritalibus autem nolo uos ignorare fratres (1) Of gostly thynge forsoþe I wil not ȝou to vnknowe breþere (2) ¶ Seitis autem quoniam cum gentes essetis ad simulaera mutaþ prout ducebamini euntes (2) ¶ ȝee wyten þat when ȝee were folc; þat is lyfande heþenly; ȝee were þoo goande to þe doumbe maumetis as ȝee hadde be led of an euyl spyryt (3) ¶ Ideo notum uobis facio quod nemo in spiritu dei loquens dicit anathema iesu (3) ¶ þerfore I make it knowen to ȝou þat no man spekande in þe spyrite of god seys cursyng or blaspheme to iesu ¶ Et nemo potest dicere dominus iesus nisi in spiritu sancto; ¶ \* And no man may seye þat is verrely in thouȝt woord and werk iesus is lord; but in þe holy gost (4) ¶ *Diuisiones uero graciaram sunt; idem autem spiritus; (4) ¶* Dyuysyouns forsoþe of grace ben; þe same forsoþe of spyryt (5) ¶ *Et diuisiones ministracionum sunt idem autem dominus (5) ¶* and dyuysyouns of mynistracyouns ben; þe same forsoþe lorde (6) ¶ *Et diuisiones operacionum sunt; idem vero deus qui operatur omnia in omnibus (6) ¶* And dyuysyouns of werkys ben; þe same forsoþe god þe whylke wyrkys alle in alle thynge (7) ¶ *Vnicuique autem datur manifestacio spiritus ad utilitatem (7) ¶* To ylke man forsoþe is*

<sup>1</sup> A hand sketched in the left margin points to this word.

<sup>2</sup> Initial *D*- extends down three lines, and its ornamentation to the foot of the column. In the margin is written *cap<sup>m</sup> 12<sup>m</sup> c<sup>m</sup> 12*, surrounded by a line.

gifen a schewyng of þe spyryte; to þe profyt of *holy kyrke* (8) ¶ *Alij quidem per spiritum datur sermo sapiencie; alij autem sermo sciencie secundum eundem spiritum; (9) alteri fides in eodem spiritu; alij gracia sanitatum in vno spiritu; (10) alij operacio uirtutum; alij prophecia; alij discrecio spiritum. alij genera linguarum; alij interpretacio sermonum* (8) ¶ To one þerfore þurgh þe spyrit is<sup>1</sup> gife þe woord of wisdam; to an oþer forsoþe þe woord of kunningyng aftyr þe same spyryt; (9) to an oþer feith in þe same spyryt; to an oþer grace of helyng in one spyryte; (10) to an oþer wyrkyng of vertue; to an oþer profecye; to an oþer discrecione of spyryt; to an oþer dyuernse maner of spechis; to an oþer interpretynge of woordys (11) ¶ *Hec autem omnia operatur vnu atque idem spiritus. diuidens singulis prout uult* (11) ¶ Alle þise thynge forsoþe wyrkis one *and* þe same spyryt; departande to ylke one as he wile (12) ¶ *Sicut enim corpus vnum est et multa membra habet; omnia autem membra corporis cum sint multa vnum corpus sunt; ita et in christo* (12) ¶ þerfor right as þe body is one *and* has many membris Alle forsoþe membrys of þe body þof þei be manye; ȝit one body þei ben; riȝt so is crist (13) ¶ *Etenim in vno spiritu omnes nos in vnum corpus baptizati sumus. siue Iudei; siue gentiles. siue serui. sine liberi et omnes vno spiritu potati sumus* (13) ¶ And þerfore in one spyryt alle we be baptisid *in* to one body; wheþer Jewys or gentylis or seruauntys or free men; *and* alle we hafe dronkyn in one spyryt (14) ¶ *Nam et corpus non est vnum membrum sed multa* (14) ¶ For þe body is not one membre; but manye (15) ¶ *Si dixerit pes. quoniam non sum manus. non sum de corpore; non ideo non est de corpore; (16) et si dixerit auris. quia non sum oculus. non sum de corpore; non ideo. non est de corpore* (15) ¶ If þe foot hafe seyd. for I am not þe hand I am not of þe body; wheþer þerfore he be not of þe body; (16) *and if* þe ere seye. for I am not þe eeye. I am not of þe body; wheþer þerfore he be not of þe body (17) ¶ *Si totum corpus oculus rbi auditus<sup>2</sup>; si totum auditus rbi odoratus* (17) ¶ If al þe body is þe eeye; where is þe heeryng; if al þe body be þe heeryng where is þe smellyng (18) ¶ *Nunc autem posuit deus*

<sup>1</sup> A scribbled in the right margin. .

<sup>2</sup> MS. *auditur*.

membra \* unumquodque eorum in corpore sicut uoluit (18) ¶ Now forsoþe has god set þe membrys; ylke one of þem as he wolde (19) *Quod si essent omnia vnum membrum ubi corpus* (19) ¶ For if þei were alle one membre where were þe body (20) ¶ *Nunc autem multa membra; vnum corpus* (20) ¶ Now forsoþe þei be manye membrys; one forsoþe is þe body (21) ¶ *Non potest dicere oculus manui. opera tua non indigeo; aut iterum caput pedibus non estis michi necessarij* (21) ¶ þerfore þe eeye may not seye to þe hand . I nedre not þi werkys; or eft þe hede to þe feet ȝee ben not necessarye to me (22) ¶ *Sed multo magis que videntur membra corporis infirmiora esse; necessaria sunt;* (23) *et que putamus ignobiliora esse membra corporis hijs honorem abundanciorem circumdamus; et que inhonesta sunt nostra abundanciorem*<sup>1</sup> *honestatem habent* (22) ¶ But mykyl more þoo þat seame to ben þe more syke membrys of þe body; þoo are more necessarye; (23) *and þoo þat we trowe to be þe vylere membrys of þe body; to þem we don aboute þe more ful worsehype of cloþynges; and þoo þat ben oures inhoneste þei hafe honestee more abundaunt* (24) ¶ *Honesta autem nostra nullius egent; sed deus temperauit corpus ei cui decrat abundanciorem tribuendo honorem* (25) *ut non sit scisma in corpore; sed in idipsum*<sup>2</sup> *pro inuicem solicita sint membra* (24) ¶ Oure honest membrys nedyn of none oper; but god has tempryd þe body; gifande more ful worshipe to þat membre to þe whylke wantyd honour (25) þat þer be no discord in mannys body; but þe membrys ben bysy for þemself togydere (26) ¶ *Et si quid patitur vnum membrum compaciuntur omnia membra sine gloriatur vnum membrum. congaudent omnia membra* (26) ¶ *And if one membre suffre awght; oþere membrys hafe compassyoún; or if one membre ioyes; alle membrys ioyen with* (27) ¶ *Vos autem estis corpus christi. et membra de membro* (27) ¶ ȝee forsoþe ben þe body of crist; *and þe membrys of þe membre* (28) ¶ *Et quosdam quidem posuit deus in ecclesia primum apostolos. secundo prophetas. tertio doctores. deinde uirtutes. exinde gracias curacionum.*

<sup>1</sup> A hand drawn in the left margin points to this word.

<sup>2</sup> MS. *inidipsum.*

*opitulaciones gubernaciones . genera linguarum* (28) ¶ and sume þefore god sette in þe kyrke; first apostlys aftyr prophetys . þe thrydde doctours aftur vertues; and fro þen grace of helyng; þat is to seye þem þat helyn þe syke and optyulacyouns þat is to sey þem þe whylke bryng rychesses to þe more gouernynges; and kyndes of spechys (29) ¶ *Numquid omnes apostoli; numquid omnes prophete; numquid omnes doctores;* (30) *numquid omnes uirtutes; numquid graciam omnes habent curacionum; numquid omnes linguis loquuntur; numquid omnes interpretantur* (31) *emulamini autem carismata meliora; et ad \* hoc excellenciorem uobis viam demonstro* (29) ¶ þefore wheþer alle<sup>1</sup> ben apostolys; wheþer alle ben prophetys; wheþer alle ben doctours; (30) wheþer alle ben vertuse; wheþer alle hafe grace of curacyoun; wheþer alle spekyn with tungys; wheþer alle expowne; þat is scripturys or tungys; (31) desyre ȝee þefore bettere giftys; and ȝit a more excellent weye . I schewe to ȝou

**S**I<sup>2</sup> *linguis hominum loquar et angelorum caritatem autem non habeam factus sum velud es sonans aut cymbalum tinniens* (1) ¶ ȝif I speke with aungelys tunge and mannys and hafe not forsoþe charyte . I am maad as sownande brass or as a cymballe chymbande (2) ¶ *Et si habuero*<sup>3</sup> *propheciam et nouerim mysteria omnia et omnem scienciam et habuero omnem fidem ita ut montes transferam caritatem autem non habuero nichil sum* (2) ¶ and If I hafe had prophecye; and hafe knowyn alle priuytees and alle kunningg . and if I hafe had alle feiþ so þat I bere ouer hylles . and hafe not forsoþe charyte I am nought (3) ¶ *Et si distribuero omnes facultates meas in cibos pauperum; et si tradidero corpus meum ita ut ardeam; caritatem autem non habuero nichil nichil prodest* (3) ¶ and if I hafe dalt alle my facultees in to þe metys of þe poere men and I hafe betakyn my body so þat I brenne

<sup>1</sup> *alle* written in the right margin; caret after *wheþer*.

<sup>2</sup> Initial *S*- extends down three lines, its ornamentation down twelve more. In the right margin is written *c<sup>m</sup> 13, cap<sup>m</sup> 13<sup>m</sup>* surrounded by a line.

<sup>3</sup> In the right margin a hand points to the word *charite*, in red surrounded by a red line.

and hafe not charitee; no thyng to me profitys (4) ¶ *Caritas paciens est; benigna est; caritas non emulatur; non agit perperam. non inflatur; (5) non est ambiciosa; non querit que sua sunt; non irritatur; non cogitat malum; (6) non gaudet super iniquitate; congaudet autem ueritati; (7) omnia suffert omnia credit; omnia sperat; omnia sustinet* (4) ¶ Charytee is pacyent; he is benygne; charyte has none enuye; he dose not ouerthwerty; he is not bolned with pride; (5) he is not coueytous; he seekys not þat hyse ben; he is not wrathed; he thenkys not euyl; (6) he has not ioye ouer wyckydnesse; he ioyes forsoþe to veryte; (7) Alle thyng he suffres; alle thyng he beleuys; alle thyng he hopis; alle thyng he susteynes (8) ¶ *Caritas numquam excidit; siue prophecie euacuabuntur; siue lingue cessabunt; siue sciencia destruetur* (8) ¶ Charitee neuer fallys; þof prophecyes schal be voydyd or tungys schal cese; or kunningyng schal be destroyed (9) ¶ *Ex parte enim cognoscimus et ex parte prophetamus; (10) cum autem uenerit quod perfectum est euacuabitur quod ex parte est* (9) ¶ Of partie þerfore we knowyn; and of partie we prophecyen (10) when þat schal come þat is parfyte; þat schal be voyded þat is vnparfyt; or of partie (11) ¶ *Cum essem parvulus loquebar ut parvulus sapiebam ut parvulus. cogitabam ut parvulus.* (11) ¶ When I was a lytyl chyld; I spae as a \* lytil child. and sauerd as a lytil chylde. and thoghte as a litil childe ¶ *Quando autem factus sum vir euacuari ea que erant<sup>1</sup> parvuli* ¶ When forsoþ I am maad a man; I voydede þoo thynges þe whylke were of þe chyld (12) ¶ *Videmus nunc per speculum in enigmate; tunc autem facie ad faciem* (12) ¶ Now forsoþ we seen by þe myrour in þe licesse; þenne forsoþ we schal see; face to face ¶ *Nunc cognosco ex parte; tunc autem cognoscam sicut et cognitus sum* ¶ Now I knowe of partie; þenne forsoþ I schal knownen as I am knownen (13) ¶ *Nunc autem manent fides spes caritas tria hec maior autem horum est caritas* (13) ¶ Now forsoþ dwellyn þise thre; feith. hope. charite; þe more forsoþ of þise is charytee.

<sup>1</sup> After *vir* is a caret, and the four following words are written in the margin; in the text *relinquebam* is written and cancelled.

\* fol. 173, b, col. 1.

*S*ectamini<sup>1</sup> caritatem; emulamini spiritalia magis autem ut prophetetis (1) ¶ Sue ȝee charite; desyre ȝee gostly þinges more forsoþe desyre ȝee þat ȝee prophecye (2) ¶ Qui enim loquitur lingua; non hominibus loquitur sed deo (2) ¶ he þat spekys with þe tunge vnknownen he spekys not to man. but to god þe whilke vndyrstandys ¶ Nemo enim audit spiritus autem loquitur mysteria ¶ For no man herys þat is vndyrstandys þoo thyngys þe whilke he seys but þe spryte spekes priuyte þat is to seye priuytese of god (3) ¶ Nam qui prophetat<sup>2</sup> hominibus loquitur ad edificacionem et<sup>3</sup> exhortacionem et consolacionem (3) ¶ Forwhy he þat prophecyes. þat is he þat expowys scripturis. he spekys to men to edificacyoun. and exhortacyoun and consolacyoun (4) ¶ Qui loquitur lingua semetipsum edificat; qui autem prophetat<sup>2</sup> ecclesiam dei edificat (4) ¶ He þat spekys with tunge. þat is he þat spekys in spyrte hymself he edefyes; and he þat prophecyes. he edyfyes þe kyrke of god (5) ¶ Volo autem vos omnes loqui linguis; magis autem prophetare; nam maior est qui prophetat quam<sup>4</sup> qui loquitur linguis (5) ¶ I wille forsoþe ȝou alle to speke with tungys; but more forsoþe I wille ȝou to prophecye; forwhy he is more þat prophecyes þan he þat spekys with tongue ¶ Nisi forte interpreetur ut ecclesia edificacionem accipiat ¶ But if by hap þat he expowne so þat þe kyrke resceyue edyficaencyoun (6) ¶ Nunc autem fratres si venero ad vos linguis loquens; quid uobis prodero nisi uobis loquar aut in reuelacione aut in sciencia aut in prophecia aut in doctrina (6) Now perfore breþere if I schal<sup>5</sup> come to ȝou. spekande with tonges. what schal I haue profytid to ȝow but if I speke to ȝou oyþer in reuelacyoun. or in kunning. or in prophecy; or in doctryne (7) ¶ Tamen que sine anima sunt. uocem dancia. siue tuba. siue \*cythara. nisi distinctionem sonituum dederint quomodo scietur id quod

<sup>1</sup> Initial *S*- extends down three lines, its ornamentation down four more. In the left margin is written *cap<sup>m</sup> 14<sup>m</sup> c<sup>m</sup> 14*, surrounded by a looped line.

<sup>2</sup> MS. *prophetat*.

<sup>3</sup> *edificacionem et* written in the left margin, to be inserted after *ad*.

<sup>4</sup> A hand in the left margin points to this word, and another hand drawn lower down points in the same direction.

<sup>5</sup> Caret after *I*, *hafē* cancelled, and *schal* written in the left margin.

\* fol. 173, b, col. 2.

canitur . aut quod cythariſatur <sup>1</sup> (7) ¶ Neþeles þe thyngys þat ben withoute soule gifande voyce . oyþer trumpe or harpe but if þei hafe gifen distynceyoun of sownes how schal þat be knowyn þat is songen or þat is harpyd (8) ¶ Etenim si incertam det vocem tuba quis parabit se ad bellum ; (9) Ita et uos per linguam nisi sermonem manifestum dederitis quomodo scietur id quod dicitur ; eritis enim in aera loquentes (10) tam multa ut puta<sup>2</sup> genera linguarum sunt in hoc mundo . et nichil sine voce est (8) ¶ and þerfore if þe trumpe gifes an vncerteyn voyce who schal dresse hym to þe batayle ; (9) so and ȝee but if ȝee gyfen an opyn speche how schal it be knowe that is tauȝt For ȝee schal be spekyng in þe ayre þat is with a veyn strook of þe ayre (10) ¶ How many maner of speches as pou trowes ben in þis world and none of þem withoute þe voyce (11) ¶ Si ergo nesciero uirtutem voeis . ero ei cui loquor barbarus . et qui loquitur michi barbarus (11) ¶ þerfore if I knowe not þe vertue of voyce I schal be to hym þat I speke to a barbyr ; and he þat spekys with me schal be to me a barbyr . þat is he me nor I hym schal not vndyrstande (12) ¶ Sie et uos ; quoniam emulatores estis spirituum ad edificacionem ecclesie ; querite ut abundetis (12) ¶ So and ȝee for ȝee ben desyrs of þe spyryt to þe edyfycacyoun of þe kyrke ; seeke ȝee þat ȝee abounde (13) ¶ Et ideo qui loquitur lingua oret ut interpretetur (13) ¶ and þerfore he þat spekys with tongue preye he þat he interprete or expowne þat is þat þe grace of expownyng be gifen vn to hym (14) ¶ Nam si orem lingua spiritus meus orat ; mens mea sine fructu est (14) ¶ Forwhi if I speke one with þe tonge ; and my spyryt preye an oþer my thoghth is with ouþe fruyte þat is withoute vndyrstandingy of þoo þynges (15) ¶ Quid ergo est (15) ¶ þerfore what is to do ¶ Orabo spiritu orabo mente psallam spiritu . psallam et mente ¶ I schal preye with spyryt ; and I schal prayen<sup>3</sup> with thoght ; I schal syng with spyryt and I schal syng with thoght (16) ¶ Ceterum si benedixeris spiritu quis suplet locum ydyote (16) ¶ Forþermor if pou blesse with spyryte ¶ who fullys þe stede of an ydyot ¶ quomodo dicit amen super tuam benedictionem ;

<sup>1</sup> A scribbled in the right margin.

<sup>2</sup> MS. *utputa*.

<sup>3</sup> A hand in red in the right margin points to this word.

quoniam quid dicas nescit ¶ How schal he seye Amen vp on þi  
blessyng for what þou seys he wot not (17) ¶ *Nam tu quidem  
bene gracie agis; sed alter non edificatur* (17) ¶ Forwhy þou  
soþely doyst thankynges weel; but þe toþer is not \*edefyed  
(18) ¶ *Gracie ago deo meo quoniam omnium uestrum lingua  
loquor* (18) I ȝeilde thankynges to my god; þat with tongys<sup>1</sup>  
of alle ȝou I speke (19) ¶ *Sed in ecclesia uolo quinque uerba  
loqui meo sensu*<sup>2</sup> *ut alios instruam quam decem milia uerborum  
in lingua* (19) ¶ But in þe kyrke I wile raper speke fyue woordys  
with my vndyrstandyng; so þat I enforme oþere þen ten þousand  
of woordys in þe tongue þat is vñknownen (20) ¶ *Fratres nolite  
pueri effici sensibus; sed malicia paruuli estote; sensibus autem  
perfecti estote* (20) my breþere ne wile ȝee ben maad childre  
in ȝoure wittes; but be ȝee childre in malice; in ȝoure wittes bee  
ȝee perfyte (21) ¶ *In lege enim scriptum est; quoniam in alijs  
linguis et labijs alijs loquar populo huic; et nec sic exaudiet me  
dicit dominus* (21) ¶ For in þe lawe it is wryten; for in oþere  
langages and in oþere lippys; þat is in dyuerse maner of tongys  
I schal speke to þis puple; and not so þei schal heryn me seys  
oure lord (22) ¶ *Itaque lingue sunt non fidelibus sed infidelibus  
in signum* (22) ¶ þerfore tungen ben in tokne not to trewe; but  
to vntrewe ¶ *Prophecie autem non infidelibus sed fidelibus*  
¶ Profecyes forsoþe not to þe vntrewe but to þe trewe ar gyfen  
þat þei be edyfyed (23) ¶ *Si ergo conueniat vniuersa ecclesia in  
rnum et omnes linguis loquantur intrent autem ydyote aut infideles  
nonne dicent quod insanitis* (23) ¶ þerfore if alle þe kyrke come  
togydere in to one; and alle þei speke with tonges; þat is to sey  
with outen interpretacyoun; and þat per entre ydyotes or summe  
vntrewe . wheþer þei schal not sey<sup>3</sup> þat ȝee ar woode (24) ¶ *Si  
autem omnes prophetent intret autem quis infidelis uel ydiota  
conuincitur ab omnibus . diiudicatur ab omnibus* (25) *occulta  
cordis eius manifesta sicut* (24) ¶ If forsoþe alle prophetyen .  
þat is to seye expownen . and per entre an vntrewe or an ydyot .

<sup>1</sup> The word *tongys* is repeated in the left margin, surrounded by a line.

<sup>2</sup> A hand in red points to this line.

<sup>3</sup> *sey* written in the left margin, to be inserted after *not*.

\* fol. 174, a, col. 1.

he is conuykt of alle *and demyd* of alle; (25) for þe priuytese of his herte ben made opyn ¶ *Et eadens in faciem adorabit deum*; *pronuncians quod uere deus sit in robis* ¶ and so þat he fallande in to his face *knowande his errorr schal worschype god*; schewande þat god is verrely in ȝou (26) ¶ *Quid ergo est fratres* (26) ¶ þerfore breþer what is *to do of þem* ¶ *Cum conuenitis vnuſquisque uestrum psalmmum habet. doctrinam habet. apocalipsim habet. linguam habet. interpretacionem habet* ¶ When ȝee come togydere ylkeone of ȝou has þe salm. þat is þurgh þe grace of god vndyrstandys þe salmys; an oþer has þe tongue. þat is *to seye dyuerse kyndes of tonges* an oþer has *lore of thewys* \*an oþer has þe apocalipse. þat is *to sey reuelacyoun* an oþer has *interpretacyoun*. þat is *to sey exposycyoun of scripturys* ¶ *Omnia ad edificacionem fiant*; (27) *sive lingua quis loquitur secundum duos aut multum tres*; *et per partes et vnuſ interpretetur* ¶ Alle thynge forsoþe be þei don to edyficatione; (27) wheþer one speke with þe tunge or aftyr two þe speche be maad or myche aftyr thre; þat þe speche of þe tunge be maad aftyr two or three and þat be done by partyes of þe kyrke þat þer be one þat interprete þat is *to seye expowne* (28) ¶ *Si autem non fuerit interpres taceat in ecclesia sibi autem loquitur et deo* (28) ¶ If forsoþe þer be none expounere. holde he sylence<sup>1</sup> in þe kyrke; speke he forsoþe to hymself *and to god* (29) *Prophete duo aut tres dicant et ceteri diiudicant* (29) ¶ *Prophetis two or three seye þei. and oþere deme it wheþer it be to be takyn or not* (30) ¶ *Quod si alij reuelatum sit sedenti prior taceat* (30) ¶ For if it be schewyd to an oþer sittande. bettere þe firste holde he sylence; *for why sumtyme it is<sup>2</sup> gifен to a lowere þat is not gifен to an heyere* (31) ¶ *Potestis enim omnes per singulos prophetare ut discant et omnes exhortentur* (31) ¶ For ȝee may alle prophecye ylke one by hymself; so þat alle lerne; and alle exorten (32) ¶ *Spiritus prophetarum prophetis subiecti sunt* (32) ¶ þe spyritys of prophetis; be þei subiect to prophetys. þat when þey wile; holde þey sylence. and when þei wille speke

<sup>1</sup> This word is repeated, *Silence*, surrounded by a line, in the right margin.

<sup>2</sup> In the right margin is written *Ambrosius*, surrounded by a red line.

\* fol. 174, a, col. 2.

þey (33) ¶ *Non est discencionis deus sed pacis sicut in omnibus ecclesiis sanctorum doceo;* (33) ¶ Forwhy god is not auctour of discencyoun but of pees . as I teche in alle þe kyrkes of seyntes (34) ¶ *Mulieres in ecclesiis taceant;* non enim permittitur eis loqui sed subditas esse sicut et lex dicit (34) ¶ Wydden holden þey her pees in þe kyrke; for it is not suffryd to þem in þe kyrke but to be subiect as þe lawe seys<sup>1</sup> (35) *Si quid autem volunt dicere;* domi viros suos interrogent (35) ¶ If þei forsoþe wille anythyng lere; aske þei þeyre husbandis at ham. ¶ *Turpe est enim mulieri loqui in ecclesia* ¶ For it is foule to þe womman to speke in þe kyrke (36) ¶ *An a uobis uerbum dei processit aut in vos solos peruenit* (36) ¶ Or wheþer þe woord of god wente fro þou þat is to sey fro þou in to vs; or to þou onely it is come to (37) ¶ *Si quis videtur propheta esse aut spiritalis cognoscat que scribo vobis quia domini sunt mandata* (37) ¶ For if any of þou be seyn to ben a prophete or gostly knowe he þise thyngeþ þat I wryte to þou for þei ben goddys biddynge (38) ¶ *Si quis autem ignorat ignorabitur* (38) \*Whoso<sup>2</sup> forsoþe knowe not; he schal not be knownen (39) ¶ *Itaque fratres emulanini prophetare et loqui linguis nolite prohibere;* (40) *omnia autem honeste et secundum ordinem fiant in vobis* (39) ¶ *And þeþer breþer desyre<sup>3</sup> ȝee to propheeyen;* and wille ȝee not defende to speke with tungys; (40) Alle thyngeþ forsoþe honestly and aftyr ordre be þey maad in þou.

**N**otum<sup>4</sup> autem vobis facio euangelium fratres quod predicauimus vobis; quod et accepistis in quo et statis (2) per quod et saluamini; qua ratione predicauerim vobis si tenetis nisi frustra credidistis (1) ¶ I make knowe forsoþe breþere þe ewangelye þat I hafe prechid to þou; þe whylke ȝee hafe take . and in þe whylke ȝee stande (2) and by þe wylke ȝee ben safe; by þe whilke resoun . I hafe prechyd to þou if ȝee holde þe ewangelye purgh þe whilke ȝee schal be safe if ȝee haue not leuyd in veyne (3) ¶ *Tradidi enim vobis in primis quod et accepi quoniam christus mortuus est pro*

<sup>1</sup> In the right margin is drawn a woman's head in red and black.

<sup>2</sup> In the left margin is written *knowyng*, surrounded by a line.

<sup>3</sup> Two hands in the left margin point to this word.

<sup>4</sup> Initial *N*- extends down three lines, its ornamentation down nine more. In the margin is written *cap<sup>m</sup> 15<sup>m</sup> c<sup>m</sup> 15*, surrounded by a line.

\* fol. 174, b, col. 1.

peccatis nostris secundum scripturas (4) et quia sepultus est et quia resurexit tertia die secundum scripturas; (5) et quia visus est cephe; et post hec vndeclim; (6) deinde visus est plusquam quingentis fratribus simul ex quibus multi manent usque adhuc quidam autem dormierunt; (7) deinde visus est Jacobo; deinde apostolis omnibus; (8) nouissime autem omnium tamquam abortiuo uisus est et michi (3) ¶ For I hafe betake to þou first þat I hafe tan of þe holy gost; þat erist is dead for oure synnes aftyr holy writtes of oolde testament<sup>1</sup> þe whylke profecyde þe dep of crist to be come; (4) and þat he is byryed; and þat he roys þe thrydde day aftyr þe writtes; (5) and þat is seyn to cephias; and aftyr to enlefne;<sup>2</sup> (6) Aftyr he is seen to mo þan fyue hundreþ breþere togydere; of þe whylke manye dwellyn to now; and summe forsoþ ben deade; (7) Aftyr he is seen to Jame; and aftyr to alle þe apostolys; (8) at þe laste forsoþe of alle as to abortyue he is seen to me (9) ¶ Ego enim minimus sum apostolorum qui non sum dignus vocari apostolus quoniam persecutus sum ecclesiam dei (9) ¶ For I am leest of þe apostolys; þe whiche am not worþy to be callyd apostyl; forwhi I haue pursued þe kyrke of god (10) ¶ Gracia autem dei sum id quod sum; et gracia eius in me vacua non fuit. sed abundancius omnibus illis laboravi (10) ¶ purgh þe grace of god I am þat thyng þat I am; and þe grace of hym was nouȝt voyde in me; but I hafe trauaylyd more aboundauntly þan alle þey by þem one ¶ Non autem ego; sed gracia dei tecum ¶ \* Not forsoþe I my one withoute grace wyrke but þe grace of god with me (11) ¶ Siue enim ego siue illi sic predicamus et sic credidistis (11) ¶ Forwhi wheþer I or þey so haþe prechyd erist for to Rise fro dep so ȝee haþe belefyd (12) ¶ Si autem christus predicatur quod resurexit a mortuis; quomodo quidam dicunt<sup>3</sup> in vobis; quoniam resureccio mortuorum non est; (13) Si autem resureccio mortuorum non est neque christus resurexit; (14) Si autem christus non surrexit. inanis est ergo predicacio nostra; inanis est fides uestra (12) ¶ If forsoþe erist is prechyd þat he has

<sup>1</sup> In the left margin is written *Ambrosius*, surrounded by a line.

<sup>2</sup> In the left margin is written *a.*

<sup>3</sup> A hand in the right margin points to this word.

\* fol. 174, b, col. 2.

ryse fro deth; how <sup>1</sup> is it þat summe in þou seyn þat þer is nouȝt resureccyoun of þe deade; (13) if þe resureccyoun of þe deade forsoþe be not *to come* nor crist is rysen fro deth; (14) *and* if crist forsoþe hafe not rysen oure prechynge is in veyn. *and* oure feith is in veyn (15) ¶ *Inuenimus autem et falsi testes dei; quoniam testimonium diximus aduersus deum quod suscitauerit christum quem non suscitauit;* (16) *nam si mortui non resurgent neque christus resurexit* (15) ¶ We be founde forsoþe false witnessys of god forwhy we hafe seyd witnessesse ageyn god þat he reysede iesu crist; whom he has not reysyd if þe deade schal not ryse; (16) forwhy if þe deade ryse not crist has not rysen (17) ¶ *Quod si christus non resurexit uana est fides nostra adhuc enim estis in peccatis uestris* (17) ¶ *and* if crist roos not oure feiþ is veyn for ȝit ȝee ben in ȝoure synnes (18) ¶ *Ergo et qui*<sup>2</sup> *dormierunt in christo perierunt;* (19) *si in hac tantum in christo sperantes sumus miserabilioreſ sumus omnibus hominibus* (18) ¶ *and if crist roos not þerfore þei þat sleptyn in crist haue perschyd;* (19) if wee in þis lyf onely be hopande in crist þat *we hope not* þe resureccyoun *fore to come*; wee ben wrecchydest of alle men (20) ¶ *Nunc autem christus resurexit a mortuis primicie dormieſcium;* (21) *quoniam quidem per hominem mors et per hominem resurreccio mortuorum* (20) ¶ But now forsoþe crist has rysen fro deth þe fyrste of þe deade or þe slepande; (21) *for why certys purgh* þe man cam þe deth; *and purgh* þe man þe resureccyoun of þe deade (22) ¶ *Et sicut in adam omnes moriuntur; ita et in christo omnes uiuificabuntur* (23) *enquisque autem in suo ordine primicie christus. deinde hij qui sunt christi qui in aduentum eius crediderunt* (22) ¶ *and as in adam alle we ben deade; so we schal be* quykned alle in crist; (23) *ylke man in his ordre first forsoþe crist. aftyrward alle þey þat ben of crist þe whylke in to þe comyng of hym han belefyd* (24) ¶ *Deinde finis. cum tradiderit regnum deo patri. cum euacuerit omnem principatum et potestatem et uirtutem* (24) ¶ *þen aftyr þe ende schal be. when he has betake* þe kyngdam to god. *and to þe fadyr. and schal hafe voydyd*

<sup>1</sup> In the right margin is drawn a staff surmounted by a cross, with a pennon on which is drawn a cross.

<sup>2</sup> *qui* written in the margin, caret after *et.*

ylke princypate and potestat and vertue (25) ¶ Oportet \* autem illum regnare . donec ponat omnes inimicos suos sub pedibus eius (25) ¶ It behouys hym to regne forsoþe whyl he putte alle his enemys vndyr.his feet (26) ¶ Nouissima autem inimica destruetur mors (26) ¶ Forsoþe þe laste enemy schal be destroyed þat is deth (27) ¶ Omnia enim subiecit sub pedibus eius (27) ¶ Forwhy alle thynge he has vndyrcast vndyr hys feet ¶ Cum autem dicat omnia subiecta sunt ei sine dubio preter eum qui subiecit ei omnia ¶ Forsoþe whan he seys alle thynge ben vndyrcast to hym with oute doute out takyn hym þe whylke vndyrcaste alle thynge to hym (28) ¶ Cum autem subiecta ei fuerint omnia tunc et <sup>1</sup> ipse filius subiectus erit illi . qui sibi subiecit omnia; ut sit deus omnia in omnibus (28) ¶ Forsoþe whan alle thynge schal ben vndyrcast to hym; and þat sone schal be vndyrcast to hym . þe whilke vndyrcaste to hym alle thynge; þat he bee god alle thynge in alle thynge (29) ¶ Alioquin quid facient qui baptizantur pro mortuis (29) ¶ Or ellys <sup>2</sup> what schal þey don þat ar baptysed for deade men ¶ Si omnino et mortui non resurgunt ut quid et baptizantur pro illis ¶ If in ony maner þe deade men ryse not wherto and þei be baptisyd for þem (30) ¶ Vt quid et nos pericitamur omni hora (30) ¶ Wherto and wee ar in peryle eche hour (31) ¶ Cotidie morior per uestram gloriam fratres quam habeo in christo iesu domino nostro (31) ¶ ylke day I dye by soure glorye breþere þe whylke I hafe in iesu crist oure lord (32) ¶ Si secundum hominem ad bestias pugnauit ephesi; quid michi prodest si mortui . non resurgunt (32) ¶ If þe deade ryse not what profytes to me þat I hafe foughтен or desputyd to þe beestys of Ephesys; þat is a geyn þe beestely lifande aftyr þe man þat is resonably . for it is of þe man to belefyn and not to dye as a beeste; and if þe deade ryse not; þis is onely to do ¶ Manducemus et bibamus <sup>3</sup> cras enim moriemur ¶ Ete we and drynke we for to morne we schal dye (33) ¶ Nolite seduei (33) ¶ Bee ȝee not dysseyuyd ¶ Corrumput enim <sup>3</sup> bonos mores colloquia mala

<sup>1</sup> et written above the line, with caret after tunc.

<sup>2</sup> MS. Orellys.

<sup>3</sup> A scribbled in the left margin.

\* fol. 175, a, col. 1.

¶ Forwhy euyl spechys corrumpyn goode manerys (34) ¶ et vigilare iusti et nolite peccare (34) ¶ þee riȝtwise wake ȝee; and wille ȝee not symne ¶ Ignoranciam enim dei quidam habent ¶ Forwhy þe ygnoraunce of god somme hafe þe whylke seyden þe deade to be raysed it was not to beleefe ¶ Ad reuerenciam uobis loquor ¶ But to ȝoure schame I speke . or to ȝoure profyte (35) ¶ Sed dicit aliquis; quomodo resurgent mortui (35) ¶ But sum man schal seye; how schal þei rise þat ben deade ¶ Quali autem corpore venient ¶ In what body schal þey come (36) ¶ Insipiens tu quod seminas non uiuificatur; nisi prius moriatur (37) \* et quod seminas non corpus quod futurum est seminas sed nudum granum; ut puta<sup>1</sup> tritici aut alicuius ceterorum (36) ¶ þou vnewys þe whiche takys no tent þat þat þou sowist is not quyknyd . but if it be first dead; (37) and þat body þat þou sowyst þou sowyst not suyck as it is to come: but a nakyd korn as whete or of opere seedys (38) ¶ Deus autem dat illi corpus prout uult et vnicuique seminum proprium corpus (38) ¶ God forsoþe gyfes to þat body as he wile; and to eche seed þe propre body þerof (39) ¶ Non omnis caro eadem caro . sed alia hominum alia pecorum; alia volucrum alia autem piscium (39) ¶ Not yche flesch þe same flesch; but one of man . an oper of beestys . an oper of bryddes . an oper forsoþe of fyschis (40) ¶ Et sunt corpora celestia et corpora terestria (40) ¶ And per ben heuenly bodyes . and erþely bodyes ¶ Sed alia quidem celestium gloria; alia autem terestrium ¶ But certys þer is an oper ioye of heuenly<sup>2</sup> bodyes; and an oper of erþely (41) ¶ Alia autem claritas solis . alia claritas lune . et alia claritas stellarum (41) ¶ þer is one clarte of þe sunne and one clartee of þe mone; and an oper clarte of þe sternys ¶ Stella autem ab stella differt in claritate; (42) sic et resurreccio mortuorum ¶ For þe sterre differrys fro an oper sterne in claryte; (42) so schal be þe resureccyoun of þe deade ¶ Seminatur in corrupcionem; surget in incorrupcionem; (43) seminatur in ignobilitate . surget in gloria; seminatur in infirmitate; surget in virtute; (44) seminatur corpus animale . surget spiritale; si est corpus animale . est et spiritale (45) sicut scriptum est;

<sup>1</sup> MS. *ulputa*.

<sup>2</sup> In the right margin is written *A.*

\* fol. 175, a, col. 2.

factus est primus homo *Adam* in animam viuentem; nouissimus adam in spiritum viuificantem; (46) sed non prius quod spiritale est; sed quod animale est; deinde quod spiritale est (47) primus homo de terra terrenus; secundus homo de celo celestis; (48) qualis terrenus . tales terreni; et qualis celestis; tales et celestes; (49) Igitur sicut portauimus ymaginem terreni; portemus et ymaginem celestis; (50) hoc autem dico fratres quoniam caro et sanguis regnum dei possidere non possunt neque corruptio incorruptelam possidebit; (51) ecce misterium vobis dico; omnes quidem resurgemus sed non omnes immutabimur ¶ It is sowen<sup>1</sup> in corrupcione and it schal ryse vncorruptible; (43) It is sowen in vnnoblenesse . and it schal ryse in glorie; It is sowyn in syknesse; and it schal ryse in vertue; (44) It is sowyn in a beestely body; and it schal ryse a gostly body; If þer is a beestely body; þer is and gostly body; (45) as it is wryten; þe firste man is maad in to a soule lyfande *myghtly to lyfe by sustenaunce of metys*;<sup>2</sup> But þe laste Adam is maad in to a spryrite quykynd; (46) but not þe<sup>3</sup> firste was in hym\* þat is gostly; but þat þat is beestely; þanne aftur þat is gostly (47) ¶ þe firste man is of þe erþe erþely; þe secounde man is of heuen heuenely; (48) suych as þe erþely *fadys* wasse suych and þe erþely; and suych as<sup>4</sup> is þe heuenly *fadys*; suyche ben þe heuenly; (49) þerfore ryght as we hafe born þe ymage of þe erþely *fadys*; so and bere we þe ymage of þe heuenly; (50) þis forsoþe I seye to þou breþere; þat þe flesch and blood; þat is þe dedys of þe flesch . and of þe blood schal not haue þe kyngdom of heuene; nor corruptio schal not hafe þe incorrupt kyngdom (51) Loo to þou I seye a mysterye; þat is sumwhat þat is to manye priuee; Alle certys we schal ryse; þat is boþe goode and euylle generaly; but alle schal we not be chaungyd; in to þe glorie of immortalitee (52) ¶ In momento in ictu oculi in nouissima tuba (52) ¶ In a moment and in a smytyng of an eye; þat is þe resureccyoun schal bee and in

<sup>1</sup> In the right margin is written *Sowyng*, surrounded by a line.

<sup>2</sup> In the right margin is written *Augustinus*, surrounded by a line.

<sup>3</sup> Above þe is written *t.*

<sup>4</sup> as written in the left margin, with earet after *suych*.

\* fol. 175, b, col. 1.

þe laste trumpe; þat is in þe laste sygne þat schal be gifen by þe whyche þise þinges ar fulfilld ¶ *Canet enim tuba; et mortui resurgent incorrupti et nos immutabimur* ¶ For þe trumpe schal syng and þe deade schal ryse vncorrupt; and we schal be vnchaungyd<sup>1</sup> (53) ¶ *Oportet enim corruptibile hoc induere incorruptionem; et mortale hoc induere immortalitatem* (53) ¶ For it byhouys þis corruptible body to clopen incorrupcyoun; and þis deadly body to clope immortalitee (54) ¶ *Cum autem mortale hoc induerit immortalitatem. tunc fiet sermo qui scriptus est* (54) ¶ When forsoþe þis deadly body schal clope immortalitee; þanne schal þe woord be fulfyld þat is wryten ¶ *Absorta est mors in victoria* ¶ þe deth of body is swolowyn or destroyed in þe victorye of cristis resurec-cyoun (55) ¶ *Vbi est mors victoria tua; vbi est mors stimulus tuus;* (56) *stimulus autem mortis peccatum est; virtus vero peccati. lex* (55) ¶ Ha deþ wher is þi victorye ¶ Ha deþ wher is þi prycke (56) ¶ þe<sup>2</sup> prycke forsoþe of deþ is synne; þe vertue forsoþe of synne. þat is þe ekyng of synne is þe lawe (57) ¶ *Deo autem gracias qui nobis dedit victoriam per dominum nostrum iesum christum* (57) ¶ To oure lord forsoþe be thankyngys þat has gyfen to vs victorye by iesu erist oure lord (58) ¶ *Itaque fratres mei dilecti; stabiles estote et immobiles. abundantes in opere domini semper scientes quod labor vester non est inanis in domino* (58) ¶ þerfore my leuest breþere. be ȝee stable and vnmeuable; ȝee aboundyng euere in þe werk of oure lord; ȝee wytyng ȝat ȝoure trauayle is not veyne in oure<sup>3</sup> lorde

\* **D**<sup>E</sup> <sup>4</sup> collectis autem que sunt in sanctos sicut ordinaui in ecclesijs Galacie; ita et uos facite (2) per uniam sabbati (1) ¶ Of þe gederynges<sup>5</sup> þe whyche ben don in seyntys; or for þe vse of seyntys; as I hafe ordeyned in þe kyrkes of galathe; so do ȝee (2) by one day of þe sabat ¶ *Vnusquisque uestrum apud se ponat recondens quod ei placuerit. ut non cum venero*

<sup>1</sup> *vn-* written in left margin, to be prefixed to *chaungyd*.

<sup>2</sup> a scribbled in the left margin. <sup>3</sup> Paragraph-mark before *oure*, with an ornamental line under the words *oure lorde*.

<sup>4</sup> Initial *D* extends down three lines, and across the top margin; its ornamentation extends down three lines more.

<sup>5</sup> In the left margin is written *Gederyng*.

\* fol. 175, b, col. 2.

tunc collecte fiant ¶ Eche one of ȝou . putte he vp þat hym lykys weel to gife hydnyg it with hymselfe; so þat whenne I come . þenne none be gaderyd (3) ¶ *Cum autem presens fuero quos probaueritis per epistulas . hos mittam perferre graciam uestram in ierusalem* (3) ¶ When forsoþe I am present with ȝou . I schal sende þem þe whiche ȝee hafe profyd worþi by ȝoure pistalys for to bere forþ ȝoure grace or gyfste in to Ierusalem (4) ¶ *Quod si dignum fuerit ut ego eam tecum ibunt;* (5) *Veniam autem ad uos cum Macedoniam pertransiero* (4) ¶ For if ȝee holdyn it worþi þat I go; þei schal go with me; (5) I schal come forsoþe to ȝou when I hafe passed Macedoyne ¶ *Nam macedoniam pertransibo;* (6) *apud uos autem forsitan manebo vel etiam hiemabo ut uos me deducatis quocumque iero* ¶ For I schal passe by macedoyne; (6) and at ȝou forsoþe I schal dwelle; or dwelle by hap in wynter with ȝou; so þat ȝee lede me fro þenne whyder so euere I go (7) ¶ *Nolo enim uos modo in transitu videre; spero enim me aliquantum temporis manere apud vos* (7) ¶ For why I wyl not see ȝou passandly; for why I trowe me a lytyl tyme to dwelle with ȝou<sup>1</sup> ¶ *Si dominus permiserit* ¶ If god hafe suffryd (8) ¶ *Permanebo autem Ephesu usque ad pentecosten* (8) I schal forsoþe dwellen at Ephesu tylle Pentecost (9) ¶ *Hostium enim michi apertum est magnum et euidens et aduersarij multi* (9) ¶ For þer is a gret dore opyn to me . and an euydent; þat is þer ben many mennys hertys redy to heryn; and þer ben manye aduersaryes . þe whyche castyn to lette (10) ¶ *Si autem venit tymotheus . Videte ut sine timore sit apud uos* (10) ¶ If tymothe forsoþe come to ȝow; see ȝee . þat he be without ferdnesse at ȝou ¶ *Opus enim domini operatur sicut et ego;* (11) *ne quis ergo illum spernat* ¶ For why þe werk of god he wirkys as I do; (11) þefore no man despysy hym ¶ *Deducite autem illum in pace ut veniat ad me; expecto enim illum cum fratribus* ¶ Lede ȝee hym fro þen in pees; so þat he come to me; for I abyde him with þe breþere þat ben with hym (12) ¶ *De Apollo autem fratre natum uobis facio quoniam multum rogaui eum ut ueniret ad uos cum fratribus . et vtique non fuit voluntas eius \* ut nunc veniret*

<sup>1</sup> Part of v. 7 in Latin and English almost obliterated.

\* fol. 176, a, col. 1.

(12) ¶ Of apollo forsoþe I make it knowyn to þou . þat myche I prayede hym þat he schulde come . to þou with breþere; and forsoþe it was not his wille þat he schulde comyn now ¶ *Veniet autem cum ei uacuum fuerit* ¶ He schal come forsoþe when it is voyde . or couinable (13) ¶ *Vigilate; state in fide . uiriliter agite et confortamini in domino .* (14) *et omnia uestra in caritate fiant* (13) ¶ Wake ȝee; stande ȝee in þe feyth; do ȝee manly; and be ȝee confortyd in oure lord; (14) and alle ȝoures be þey don in charytee (15) ¶ *Obsecro autem uos fratres . nostis domum stephane et fortunati . quoniam sunt primicie achaie . et in ministerium sanctorum ordinauerunt seipsos* (16) *ut et uos subditi sitis eiusmodi; et omni cooperanti et laboranti* (15) ¶ I beseche forsoþe breþere ȝee þat knowe þe hous of stephane and of fortunate . and of achaia . (16) þat ȝee be subiect to þem and of suyche maner to alle wyrkyng and trauaylyng (17) ¶ *Gaudeo autem in presencia stephane et fortunati et Achaci . quoniam id quod vobis deerat ipsi suppleuerunt .* (18) *refecerunt enim et meum spiritum et uestrum* (17) ¶ I ioye forsoþe in þe presence of stephan . and Fortunate and achaye; forwhy þat ȝee wantyd þey fulfilden (18) and þey refetydyn my spyryte and ȝourys ¶ *Cognoscite ergo qui eiusmodi sunt* ¶ þerfore knowe ȝee alle þem þat ben of suyche maner (19) ¶ *Salutant vos ecclesie Asie; salutant uos in domino multum Aquilia et Prisca cum domestica sua ecclesia apud quos et hospitor;* (20) *salutant uos fratres omnes salutate uos inuicem in osculo sancto;* (21) *salutacio mea manu pauli* (19) ¶ Alle þe kyrkys of Asye greetyn ȝou in oure lord; þer greeten ȝou Aquyla and Prisca with þeyre comun kyrke with whom I am hostagid<sup>1</sup>; (20) Alle breþere greeten ȝow; greete ȝee ȝou togydere wyth holy kosse; (21) my salutacyoun is writen with þe hand of Powyl (22) ¶ *Si quis non amat dominum nostrum iesum christum sit anathema maranatha;* (23) *Gracia domini nostri iesu christi uobiscum;* (24) *Caritas mea cum omnibus uobis in christo Iesu Amen* (22) ¶ Whoso loues not oure lord Iesu crist; be he cursyd tyl oure lord come . or in comyng of oure lord (23) ¶ þe grace of oure lord Iesu crist be with ȝou; (24) my charyte . be it with alle ȝou in Iesu crist AMEN.

<sup>1</sup> Part of v. 19 in English almost obliterated.

## II. AD CORINTHIOS.

**P**aulus<sup>1</sup> Apostolus christi Iesu per uoluntatem dei ; et tymotheus  
 frater ecclesie dei . que est Corinthi cum sanctis omnibus  
 qui sunt in vniuersa Achaya ; (2) Gracia uobis et pax a deo patre  
 nostro et domino Iesu christo (1) ¶ Powyl þe apostyl of Iesu crist  
 by þe wyl of god ; and Tymothe þe brother of þe kyrke of god .  
 þat is at Corynthy with alle þe seyntys þe whyche ben in Achaye ;  
 (2) Grace to þou and pees of god oure fadyr and oure lord Iesu  
 criste (3) ¶ Benedictus deus et pater \* domini nostri Iesu christi ;  
 pater misericordiarum et deus tocius consolacionis (4) qui con-  
 solatur nos in omni tribulacione nostra . ut possimus et ipsi con-  
 solari eos qui in omni pressura sunt per exhortacionem qua exhorta-  
 mur et ipsi a deo (3) ¶ Blessyd god and fadyr of oure lord Iesu  
 criste ; and god of alle conforth (4) þat confortys vs in alle oure  
 trybulacyoun ; so þat we may conforte þem þe whyche ben in  
 any pressure . by þe exhortacyoun with þe whyche we ben  
 styryd of god (5) ¶ Quoniam sicut abundant passiones christi in  
 nobis ; ita et per christum abundat consolacio nostra (5) ¶ Forwhy  
 ryght as þe passyouns of crist abounding in vs ; so oure confort  
 aboundip by Iesu crist (6) ¶ Siue autem tribulamur pro uestra  
 exhortacione et salute . siue consolamur pro uestra consolacione .  
 siue exhortamur pro uestra exhortacione et salute que operatur toler-  
 anciam earundem passionum ; quas et nos patimur ; (7) ut spes  
 nostra firma sit pro uobis scientes quoniam sicut socij passionum  
 estis ita eritis et consolacionis (6) ¶ Wheþer forsoþe we<sup>2</sup> suffre  
 trybulacyoun . it is for þoure exhortacyoun and hele ; or wheþer  
 we ar confortyd . it is for þoure confort<sup>3</sup> and hele ; or wheþer we  
 ben exhortyd ; it is for þoure exhortacyoun and hele ; þe whyche  
 wyrkys in vs sufryng of þe same passyouns þe whyche we

<sup>1</sup> Initial P- extends down into the lower margin.

<sup>2</sup> -e of we above the line, with caret.

\* fol. 176, a, col. 2.

suffryng; (7) þat oure hope be stable for ȝou; ȝee witynge þat as ȝee ben felaws of þe passyouns; so schal ȝee ben *and* of þe consolacyoun (8) ¶ *Non enim uolumus uos ignorare fratres de tribulacione nostra que facta est in Asia . quoniam supra modum grauati sumus supra uirtutem ita ut tederet nos etiam uiuere* (8) ¶ þefore we wil not ȝou to vñknowe breþere of oure tribulacyoun þat is don to vs in Asia; þat we ar greuyd ouer mesure. *and* ouer vertue . so þat It schulde yrken vs to lyfe (9) ¶ *Sed ipsi in nobis ipsis responsum habuimus mortis; ut non sumus fidentes in nobis; sed in deo qui suscitat mortuos;* (10) *qui de tantis periculis eripuit nos et eripit*<sup>1</sup> *in quem speramus quoniam et adhuc eripiet* (11) *adiuuantibus et uobis in oracione pro nobis ut ex multarum personis facierum eius que in nobis est donacionis per multos gracie agantur in nobis* (9) ¶ *But and We hadden þe answere of deþ in oure self þat we ben not trestyng in vs; but in god . þe whyche reyses þe deade . (10) and has delyuered vs of so manye peryles *and* delyueres . in whom we hopen þat ȝit he schal delyuerere . (11) to ȝou helpande in prayers for vs; so þat of þe personys of manye facys þat is of dyuerse vertues and dyuerse agys gracieys be ȝoldyn to god for vs þurgh many trewe men of þat gifte þe whiche is in vs* (12) ¶ *Nam gloria nostra hec est testimonium consciencie nostre; quod in simplicitate et sin\* ceritate dei . et non in sapientia carnali sed in gratia dei conuersati sumus in hoc mundo;* (12) *abundancius autem ad uos* ¶ *For why oure ioye is þat; þe witnesse of oure conscyence þat*<sup>2</sup> *we ar conuersaunt in þis world in symplenesse *and* poerenesse of god . and not of fleschly wysdam . but in þe grace of god more aboundingantly forsoþe . We ar conuersaunt at ȝou* (13) ¶ *Non enim alia scribimus uobis quam que legistis et cognoscitis* (13) ¶ *For we hafe not wryten to ȝou oþere thynges þan ȝee hafe red *and* hafe knowyn* ¶ *Spero autem quod vsque in finem cognoscetis* (14) *sicut et cognouistis nos ex parte . quia gloria nostra sumus sicut et uos nostra in die domini nostri iesu christi* ¶ *I hope forsoþe þat to þe ende ȝee schal knowe . (14) as ȝee knowyn vs of*

<sup>1</sup> *et eripit* written in right margin, surrounded by a line, showing that they are to be inserted after *nos*.

<sup>2</sup> In the left margin is written: *Conscyence*, with a line drawn round it.

\* fol. 176, b, col. 1.

partye; for ȝoure ioye we ben as ȝee ben oures in þe day of oure lord iesu crystē (15) ¶ *Et in hac confidencia uolui prius venire ad uos . ut secundam graciam haberetis* (16) . et per uos transire in macedoniam et iterum a macedonia venire ad uos et a uobis deduci in Iudeam (15) ¶ *and in þis tryst I wolde first come to ȝou . so þat ȝee schulden hafen aftyr grace .* (16) *and by ȝou I wolde passe in to macedoyne . and eft fro macedoyne come to ȝou and of ȝou be lad in to Iudee* (17) ¶ *Cum ergo hoc voluissem numquid leuitate vsus sum* (17) ¶ þerfore when I wolde þis thyng wheþer I vse lyghthede ¶ *Aut que cogito secundum<sup>1</sup> carnem cogito ut sit apud me est et non* ¶ *Or þat þat I thenke wheþer I thenke it aftyr þe flesch þat it be at me ȝe and nay* (18) ¶ *Fidelis autem deus quia sermo noster qui fuit apud uos non est in illo est et non sed est in illo est* (18) ¶ *Trewe forsoþe is god for oure worde<sup>2</sup> þe whylke was at ȝou . is not in hym . it is . and it is not* (19) ¶ *Dei enim filius iesus christus qui in uobis per nos predicatus est per me et Siluanum et tymotheum non fuit in illo est et non ; sed . est in illo fuit* (19) ¶ *forsoþe<sup>3</sup> iesu crist goddys sone<sup>4</sup> þe whiche is in ȝou prechyd by vs . by me and Syluan and tymothe . it was not in hym . it is . and it is not . þat is lefyng was not in hym ; but it is . þat is affermyng of soþnes onely was in hym .* (20) ¶ *Quot quot enim promissiones dei sunt in illo est*<sup>5</sup> (20) ¶ *Forwhy þe behestys of god how manye þey ben . þey ben in hym it is or ȝee þat is veryte and complecyoun ben by hym gyfen* ¶ *Ideo et per ipsum amen dicimus deo ad gloriam nostram* ¶ *and þerfore by hym we seyn amen to god þat is a woord of soþnesse and \* þat is to oure ioye .* (21) *Qui autem confirmat nos uobiscum in christo ; et qui rnxit nos deus ; et qui signauit nos deus ;* (22) *et dedit pignus spiritus in cordibus nostris* (21) ¶ *God forsoþe it is þe whiche has confermyd vs with ȝou in crist ; and þe whyche has ennoyntid vs . and þe whiche has markyd vs ;* (22) *and has gifen þe wed of þe holy gost in oure hertis* (23) ¶ *Ego*

<sup>1</sup> Space across which a line is drawn before *secundum*.

<sup>2</sup> In the text *lord*, cancelled, is written after *oure*; in the left margin is *worde*, with caret.

<sup>3</sup> a scribbled in left margin.

<sup>4</sup> MS. goddyssone.  
\* fol. 176, b, col. 2.

<sup>5</sup> MS. et.

autem testem inuoco domini in animam meam; quod parcens uobis non veni ultra Corinthum (24) non quia dominamur fidei uestre; Sed adiutores sumus gaudii uestri; nam fide statis (23) ¶ I forsoþe calle god in to witnesse ageyns my soule þat I sparande to þou ne cam to Corynthy ouer þe fyrste siþ; (24) not for we lordschypydyn of þoure feyth þurgh coaccyoun; but wilfully we ben helperys of þoure ioye; forwhy þurgh feiþ ȝee standyn<sup>1</sup>

**S**tatus<sup>2</sup> autem hoc ipsum apud me ne iterum in tristicia venirem ad uos (1) ¶ I stable forsoþe þat same at me. þat I schulde not eft come to ȝow in sorwefulnesse (2) ¶ Si enim contristo uos quis est qui me letificet nisi qui contristatur ex me (2) ¶ þerfore if I maake ȝou sory who is he þat gladys me but he þat is sory of me; (3) ¶ Et hoc ipsum scripsi uobis ut non cum venero tristiciam super tristiciam habeam; de quibus oportuerat me gaudere; confidens in uobis quia meum gaudium omnium uestrum est (3) ¶ and þat same I wrot to ȝou. þat when I schulde hafen come. þat I hafe not sorwe vp on sorewe; of þe whiche it behouyde me to hafe ioye; I am tristande in alle ȝou þat my ioye is alle ȝourys (4) ¶ Nam ex multa tribulacione et angustia cordis scripsi uobis per multas lacrimas. non ut contristemini. sed ut sciatis quam caritatem habeam<sup>3</sup> abundancius in uobis (4) ¶ Forwhy of myche trybulacyoun and anguysch of herte I hafe wryte to ȝou by manye terys þat ȝee be not sorweful; but þat ȝee witen whiche charyte I hafe schewyd in ȝou more abundauntly þan in opere (5) ¶ Si quis autem contristauit non me contristauit. sed ex parte ut non onerem omnes uos (5) ¶ Whoso forsoþe has maad me sory not onely me has he maad sory; but ȝou of sum dele. þat I chargyd not ȝou alle (6) ¶ Sufficit illi qui eiusmodi est obiurgacio hec que fit a pluribus (7) ita ut econtrario magis donetis et consolemini; ne forte abundanciore tristicia absorbeatur qui eiusmodi est (6) ¶ þat chydyng þat is don of manye of ȝou suffisys to hym þat is of suyche manere; (7) so

<sup>1</sup> Paragraph-mark before *standyn*.

<sup>2</sup> Initial *S*- extends down three lines, its ornamentation down twelve more. In the right margin is written *c<sup>m</sup>* 2, *cap<sup>m</sup>* 2, surrounded by a fine line.

<sup>3</sup> *habeam* written in the right margin, with caret after *caritatem*.

þat ȝee ageyns þat rafter forgyfe and counforte hym . lest by hap  
 he þat is of suyche maner be swolowyd of þe deuyl purgh a more  
 abundaunt sorewe (8) ¶ \* Propter quod obsecro uos ut confirmetis  
 in illo caritatem (8) ¶ For þe whyche I beseche ȝow þat ȝee  
 conferme charyte in hym (9) ¶ Ideo enim et scripsi ut cognoscam  
 experimentum uestrum . an in omnibus obedientes sitis (9) ¶ þer-  
 fore forsoþe þise thyngys I wrote ; þat I schulde knownen ȝoure  
 experyment or prefe wheper ȝee be obedient in alle thynge  
 (10) ¶ Cum autem aliquid donastis et ego (10) ¶ To Whom  
 forsoþe ȝee anythyng forgyfen and I ¶ Nam et ego quod donauis  
 si quid donauis propter uos in persona christi (11) ut non circum-  
 ueniamur a sathan a non enim ignoramus cogitationes eius ¶ For-  
 why and I if anythyng forgaf for ȝou I forgaf in þe persone of  
 crist (11) þat we be not disseyued of satan ; forwhy we knowe  
 not his thoughtys (12) ¶ Cum venisset autem troadem propter  
 ewangelium christi et ostium michi apertum esset in domino ;  
 (13) non habui requiem spiritui meo . eo quod non inuenerim titum  
 fratrem meum ; sed ualefaciens eis projectus sum in macedoniam  
 (12) ¶ When forsoþe I schulde hafe comen to Troiadem for þe  
 ewangelye of crist ; and a gret dore were open to me . þat is mennys  
 hertys were redy to resceyfe þe ewangelye in oure lord ; (13) I had  
 no reste to my spyryte for þat I fond not Tyte my broþer ; but  
 I farynge hem weel passe forth in to Macedoyne (14) ¶ Deo  
 autem gracias qui semper triumphat nos in christo iesu et odorem  
 sue noticie manifestat per nos in omni loco (15) quia <sup>1</sup> christi  
 bonus odor sumus deo . in hijs qui salui fiunt ; et in hijs qui pereunt  
 (14) ¶ To god forsoþe be thankynges þe whyche makys vs to  
 hafe þe victorye in iesu crist ; and makys opyn þe smel of hys  
 knowyng by vs in eche stede ; (15) for cristys goode smel we ben  
 to þem þat ben safe ; and to þem þat perschyn (16) ¶ Et aliis  
 quidem odor mortis in mortem ; alijs autem odor uite in uitam  
 (16) ¶ To som forsoþe we ben smel of dep in to dep euerlastyng to  
 opere forsoþe þe smel of lyf . in to lyf ¶ Ad hec quis tam ydoneus  
 ¶ and to þise thynges whyche of þe false apostolys is so able

<sup>1</sup> a scribbled in left margin.

\* fol. 177, a, col. 1.

as we apostolys *As who sey none* (17) *Non enim sumus sicut plurimi adulterantes uerbum dei; sed ex sinceritate sicut ex deo coram deo in christo loquimur* (17) ¶ Forwhy we ben not as manye of þem; auowtryande þe woord of god; But we spekyn þe woord of god in purenesse. *not for wynnynge. nor with mengyng offables* but as we haſe lerned of god; and þat we don by fore god þat we plete to hym in crist

**I**ncipimus<sup>1</sup> iterum nosmetipsos commendare (1) ¶ We by-  
gynnyng eft to commende ȝoure selfe ¶ Numquid aut  
egemus sicut quidam\* commendacijs epistulis. ad nos aut ex uobis  
¶ Or wheþer we nedyn preysyd pystolys sent fro opere to ȝou.  
or of ȝou to opere as summe false apostolys commendyn (2) ¶ Epis-  
tula nostra nos estis scripta in cordibus uestris. que scitur et  
legitur ab omnibus hominibus (3) manifestati; quoniam epistula  
estis christi. ministrata a nobis. et scripta non atramento sed  
spiritu dei uini. non in tabulis lapideis. sed in tabulis cordis  
carnalibus (2) ¶ Oure pistyl wryten in oure hertys ȝee ben þe  
whyche is knowyn and red of alle men. (3) ȝee made opyn in  
alle þat ȝee ben þe pystyl of crist mynystrid of vs. and wryten  
not with attrament. but with þe sprytle of quyk god not in  
stonene tables. but in fleshly tables of þe herte (4) ¶ Fiduciam  
autem talem habemus per christum ad deum. (5) non quod suffi-  
cientes sumus aliquid cogitare a nobis quasi ex nobis; sed sufficiencia  
nostra ex deo est. (6) qui et idoneos nos fecit ministros noui testa-  
menti. non littera sed spiritu (4) ¶ þerfore we haſe suych a  
trest þurgh crist to god; (5) not þat we ben suffycyent to þenke  
any thyng of vs. as of vs; but oure suffycience is of god (6) þe  
whyche has made vs hable mynystres of þe newe testament not  
þurgh lettre but þurgh sprytle ¶ Littera enim occidit; spiritus  
autem uiuificat ¶ Forwhy þe lettre sleþ. withoute þe sprit;  
þe sprytle forsoþe quyknys (7) ¶ Quod si ministracio mortis

<sup>1</sup> Initial *I*- extends down three lines and into the lower margin, its ornamentation extends in the lower margin along the width of the column and half of the next. In the left margin *cap<sup>m</sup> 3<sup>m</sup> c<sup>m</sup> 3*, surrounded by a red line.

\* fol. 177, a, col. 2.

literis deformata in lapidibus fuit in gloria . ita ut non possent  
 intendere filij israhel in faciem moysy propter gloriam uultus  
 eius que euacuatur; (8) quomodo non magis ministracio spiritus  
 erit in gloria (7) ¶ For if þe mynstracyoun of dep fully wryten  
 þurgh lettrys in stonene tablys was in ioye of *Moyses* so þat  
 childre of israel myghte not loke in to þe face of hym for þe  
 glorye or þe bryghtnesse of his chere þe whyche glorye is voydyd;  
 (8) How not myche more þe mynstracyoun of þe spyryt schal  
 be in glorye (9) ¶ *Nam si ministracio dampnacionis gloria est*  
*multo magis abundat ministerium iusticie in gloria* (9) ¶ For why  
 if þe mynstracyoun of dampnacyoun is in glorye myche more  
 þe mynstrye of ryghtwysnesse aboundis in glorye (10) ¶ *Nam*  
*nec glorificatum est quod claruit in hac parte propter excellentem*  
*gloriam* (10) ¶ For why þat þat was cler of *Moyses* . in þat part  
 of hys face is not glorifyed for þe excellent glorye of þe newe  
 testament (11) ¶ *Si enim quod euacuatur per gloriam est . multo*  
*magis quod manet in gloria est* (11) ¶ For if þat þat is voyded is  
 þurgh glorye . myche more þat þat dwellys is in glorye (12)  
 ¶ *Habentes igitur talem spem multa fiducia vtimur*; (13) *et non*  
*sicut moyses ponebat velamen super faciem suam ut non intenderent*  
*filij israhel in faciem eius quod euacuatur*; (14) *sed obtusi sunt*  
*sensus eorum* (12) ¶ þerfor we hafande suych an hope . we vsen  
 a greet trest . þat is we excersysen vs þu[r]gh vse in goode werkys  
 þurgh þat trest<sup>1</sup> (13) ¶ and not as Moyses sette his veyl vp on  
 hys face þat þe childre of israhel schulde not loke in to his face  
 þe whyche veyl now þurgh grace is voydyd; (14) but þeyre  
 wittes ben dulle; þat is þeyre resoun is dulle and may not perse  
 as longe as þey leue not ¶ *Vsque in hodiernum enim diem id ipsum*  
*velamen in lectione ueteris testamenti manet non reuelatum quoniam*  
*in christo euacuatur* ¶ For why vn to þis day dwellys þe same  
 veyl in þe lessoun of þe oolde testament *For þey vndyrstande*  
*not operwyse now þan þei dyde byfore þe aduent of crist not schewid*  
*þat þat veyle is voydyd in crist* (15) ¶ *Sed usque in hodiernum*

<sup>1</sup> In the left margin is written *Ambrosius*, surrounded by a fine wavy line.

diem cum legitur Moyses velamen est positum super cor eorum (15) ¶ But vn to þis day . þof Moyses be rad ; þat is þe olde testament rad þe veyl is set vp on þeire herte (16) ¶ Cum autem conuersus fuerit ad dominum auferetur velamen (16) ¶ þat is derknesse and blyndnesse is vp on þeire herte when forsoþe any is turned to god . þe veyl schal be don a wey (17) ¶ Dominus autem spiritus est ibi<sup>1</sup> autem spiritus domini . ibi libertas (17) ¶ For þe lord is a spyryt . and where so forsoþe is þe spyryt of oure lord þurgh grace in dwellyng þer is þe fredam of vndyrstanding and of doyng (18) ¶ Nos uero omnes reuelata facie gloriam domini speculantes . in eandem<sup>2</sup> ymaginem transformamur . a claritate in claritatem tamquam a domini spiritu (18) ¶ We alle forsoþe vnuelyd þe face byholdande þe glorye of god . ar transformyd in to þe same ymage . fro glorye in to glorye fro cleernes in to cleernes as of þe spyryte of god

*Ideo<sup>3</sup> habentes hanc ministracionem iuxta quod misericordiam consecuti sumus non deficimus (2) sed abdicamus occulta dedecoris non ambulantes in astucia . neque adulterantes uerbum dei ; sed in manifestacione ueritatis commendantes nosmetipsos ad omnem conscientiam hominum coram deo (1) ¶ and þerfore we hafande þis mynistracyoun by þat þat we ar folewyd þe mercy of god we fayle not . for any aduersetees . (2) but we forsake þe priuytes of schame . þat is alle fylþe of vnclene thoughtys<sup>4</sup> . not goande in falsnes \* of ypocrisye nor auowtriande þe woord of god þurgh mengyng of falste or prechygng for wynnyng . but we gon in þe opyneschewyng of soþnesse commendande oure self to eche conseycyence of man by fore god (3) ¶ Quod si etiam apertum<sup>5</sup> est ewangelium nostrum in hijs que pereunt est operum . (4) in quibus deus huius seculi excecauit mentes infidelium ut non fulgeat illuminacio ewangelij glorie christi, qui est ymago dei (3) ¶ But if*

<sup>1</sup> a scribbled twice in left margin.

<sup>2</sup> MS. eamdem.

<sup>3</sup> Initial *I* extends down three lines; another letter *I* in the left margin extends down twenty-two lines in all, and below into the lower margin. Beside it is written *c<sup>m</sup> 4, ca 4*, surrounded by lines with dots.

<sup>4</sup> A hand drawn in the lower margin points to this word.

<sup>5</sup> Over the initial *a-* of this word is written *o.*

\* fol. 177, b, col. 2.

oure ewangelye<sup>1</sup> be hyd ſe in to þem þat perschyn . (4) in þe whyche god of þis world has blent þe thoghtys of þe vntrewe ; so þat þe lyght schyne not of þe ewangelye of glorye of criste þe whyche is goddys ymage (5) ¶ *Non enim nosmetipsos predicanus sed iesum christum dominum nostrum ; nos autem seruos uestros per iesum ;* (6) *quoniam deus qui dixit de tenebris lucem splendescere illuxit in cordibus nostris ad illuminacionem sciencie claritatis dei in faciem christi iesu* (5) ¶ Forwhy we<sup>2</sup> prechen not oure ſelfe but oure lord iesu crist ¶ We forſoþe *seyn vs to be* ſoure ſeruauntys þurgh iesu . þe whyche enioynes vs þat þurgh Iesu criste ; (6) for þat god þe whyche byddys lyght to shyne out of derknesse he lyghtyns in oure hertys to þe lyghtyng of þe kunnyngh of claryte of god in þe face of Iesu crist (7) ¶ *Habemus autem theſaurum istum in uasis fictilibus ut sublimitas sit uirtutis dei et non ex nobis .* (8) *In omnibus tribulacionem patimur ; sed non angustiamur ; Asporiamur . sed non destituimur ;* (9) *persecucionem patimur . sed non derelinquimur ; humiliamur sed non confundimur ; deicimur . sed non perimus* (7) ¶ We haſe forſoþe þis tresor in brytil vesselys þat þe heynesse be of þe vertue of god and not of vs ; (8) ¶ In alle thyng we ſuffre trybulacyoun . but we be not anguysched . we ben maad poore . but we ben not forſakyn of god ; (9) We ſuffre persecucyoun but we ben not forleſt ; We ben mekyd but we ben not ſchent (10) ¶ *Semper mortificacionem iesu in corpore nostro circumferentes ; ut et uita iesu in corporibus nostris manifestetur* (10) ¶ Euermore We berende aboute þe mortificacyoun of iesu in oure body ; so þat þe lyf of iesu be ſchewyd opyn in oure Bodyes (11) ¶ *Semper enim nos qui uiuimus in mortem tradimur propter iesum ; ut et uita Iesu manifestetur in carne nostra mortali* (11) ¶ perfore euermore we þat lyfen we be bytan in to deþ for iesu ; so þat þe lyf of iesu be ſchewyd opyn in oure deadly flesch (12) ¶ *Ergo mors operatur in nobis ; uita autem in uobis ;* (13) *habentes autem eundem spiritum fidei sicut scriptum est* (12) ¶ perfore þe deþ<sup>3</sup> wyrkys \* in vs ; þe lyf of iesu . but þe lyf þurgh þe whyche

<sup>1</sup> A ſcribbled twice in the right margin.

<sup>2</sup> we written in the margin, to be inserted after *forwhy*.

<sup>3</sup> a ſcribbled in the lower margin.

\* fol. 178, a, col. 1.

zee han lykyng in erþely thyngys wyrkys in ȝou dep euerlastyng . (13) We hafande þe same spryty of þe feiþ . as it is wryten ¶ *Credidi propter quod locutus sum . et nos credimus propter quod loquimur;* (14) *scientes quoniam qui suscitauit iesum et nos cum iesu suscitabit . et constituet uobiscum* ¶ I hafe leuyd and þerfore I hafe spokyn; and we han beleuyd for þe whyche we hafe spokyn; (14) witande þat he þat reysede oure lord iesu . schal reyse vs with iesu . and stablen vs with ȝou (15) ¶ *Omnia enim propter uos ut gracia abundans per multos graciaram actione abundet in gloriam dei* (16) *propter quod non deficimus* (15) ¶ Alle þynges þerfore we don for ȝou so þat grace abounds purg manye in doande of thankynges; abounds it in to þe glorye of god (16) for þe whyche we fayle not in tribulacyouns ¶ Sed licet his qui foris est noster homo corrumpitur . tamen his qui intus renouatur de die in diem ¶ But þat he þat is with ȝoute oure man be brokyn; neþeles he þat is withinne is renewyd fro day in to day (17) ¶ *Id enim quod in presenti est momentaneum et leue tribulacionis nostre supra modum in sublimitate eternum glorie pondus operatur in nobis;* (18) *non contemplantibus nobis que videntur; sed que non videntur; que enim videntur temporalia sunt; que autem non videntur eterna sunt* (17) ¶ þat þerfore of oure tribulacyoun<sup>1</sup> þat is now momently and lyght it wyrkys in vs euerlastyng charge of glorye ouer mesure in heuene . (18) not to þe lokyng þe thyngys þe whiche been seen; but þoo thynges þat been not seen. ¶ Forwhy þoo thynges þe whyche be seen . þei ben temporel thynges; þoo forsoþe þat ben not seen . þei bene euerlastande þynges.

**S**cimus<sup>2</sup> enim quoniam si terestris domus nostra huius habitationis dissoluatur quod edificationem ex deo habemus domum non manufactam eternam in celis (1) ¶ and þerfore we wyten þat if oure erþely hous of þis habitaeyoun be vndon . þat we hafe a byldyng stablyd of god þ[e] hous euerlastande in heuen not maad with mannys handys (2) ¶ *Nam in hoc ingemiscimus habita-*

<sup>1</sup> A hand in the left margin with the inscription *tribulacioni*.

<sup>2</sup> Initial S extends down three lines, its ornamentation down six more. In the left margin is written *cap<sup>m</sup> 5<sup>m</sup> c<sup>m</sup> 5*, surrounded by a red line.

cionem nostram que de celo est super indui cupientes . (3) si tamen  
 vestiti et non nudi uideamur (2) ¶ Forwhy in þis thyng we sorwyn  
 coueytande to be clad oure habitacyoun þe whylke is of heuen .  
 (3) if it so be þat we be founden clad *with vertues and not nakyd*  
*fro vertues* (4) ¶ *Nam et qui sumus\* in hoc tabernaculo ingemiscimus*  
*grauati eo quod nolumus expoliari . sed super uestiri ut absorbeatur*  
*quod mortale est a uita* (4) ¶ Forwhy *and we þat ben in þis taber-*  
*nacle sorwyn we greeuyd þat we wil not be spoylyd of þis body* .  
 but ben ouerclad ; so þat þat is deadly be swolewyd of þe lyf  
 (5) ¶ *Qui autem efficit nos in hoc ipsum deus est qui dedit nobis*  
*pignus spiritus* (5) ¶ *He forsoþe þat makys vs þat thyng for to*  
*coueyte immortalitee god he is þe whylke has gyfen vs þe wed of*  
*þe holy spyrte* (6) ¶ *Audentes igitur semper et scientes quoniam*  
*dum sumus in corpore peregrinamur a domino* (6) ¶ *þerfore we*  
*daryng and euermore wytande þat whil we ben in þis deadly*  
*body we ben stryrd fro god* (7) ¶ *Per fidem enim ambulamus et*  
*non per speciem* (7) ¶ *and þerfore we gon purgh feyth of inuysyble*  
*thynges and not by þe byeng of visyble thynges* (8) ¶ *Audemus*  
*autem et bonam uoluntatem habemus magis peregrinari a corpore* .  
*et presentes esse ad dominum* . (9) *et ideo contendimus siue*  
*absentes siue presentes placere illi* (8) ¶ *We hafe good wylle*  
*forsoþe . and we dar more to be remnyd fro þe body ; and to ben*  
*present at god* ; (9) *and þerfore wheþer we ben absent . or present*  
*we stryve to plesyn hym* (10) ¶ *Omnis enim nos manifestari*  
*oportet ante trybunal christi . ut referat vnuquisque propria*  
*corporis . prout gessit siue bonum . siue malum* (10) ¶ *þerfore it*  
*behouys alle vs to be maade opyn byfore þe seete of god þat*  
*eche one of vs telle þe propre dedys of þe body as he has don*  
*wheþer it be good or euylle* (11) ¶ *Scientes ergo timorem domini*  
*hominibus suademos . deo autem manifesti sumus* (11) ¶ *þerfore*  
*we knowande þe drede of god . we amonestyn to men ; þat þei*  
*drede and eschewe þe euylle . for to god forsoþe we ben made opyn*  
 ¶ *Spero autem et in conscientijs uestris manifestos nos esse*  
 ¶ *I hope forsoþ vs to be apreuyd or shewyd opyn in oure*  
*conscience* (12) ¶ *Non iterum commendamus nos uobis . sed*

\* fol. 178, a, col. 2.

occasioneſ damuſ uobis gloriandi pro nobis; ut intellectum habeatis ad eos qui in facie gloriāntur; et non in corde (12) ¶ We com- mende not vs eft to ſou. but we gyfen occaſyoun eft to ſou to ioyen for vs; þat ȝee haſe ſumwhat to ſeſe to þem þe whyche joyen in þe face þat is in þe ſyghte of men and not in þe herte. þat is in gōſtly thynges (13) ¶ Siue enim mente excedimus deo. ſiue ſobrij ſumus uobis (13) ¶ For wheþer we excedyn in thoght. or we ben \* ſobre to ſou. to god. it is to be left and not of man to be demyld<sup>1</sup> (14) ¶ Caritas enim christi urget nos. existimantes hoc. quoniam ſi vnuſ pro omnibus mortuus eſt; ergo omnes mortui ſunt (14) ¶ Forwhy þe charite of crift ſtreynes vs; hopande þat. þat if one be dead for alle eke alle ben deade. fro þe ooldneſſe of synne for þe whyche crift is dead (15) ¶ Et pro omnibus mortuus eſt christus. ut et qui uiuunt iam non ſibi uiuant. ſed ei qui pro iþis mortuus eſt et reſurexit (15) ¶ and for alle christ is dead. ſo þat þey þat lyfen now lyfe þey not to þemſelfe; but to hym þe whiche is dead for þem. and roos fro deþ (16) ¶ Itaque nos ex hoc neminem nouimus ſecundum carnem; et ſi cognouimus ſecundum carnem christum. ſed nunc iam non nouimus (16) ¶ and<sup>2</sup> perfore we knowyn. þat is we preyſen no man lifande aftyr þe fleſch; and if we haſe knowyn crift aftyr þe fleſch to ben deadly. but now aftyr þat he roos we knowe not hym aftyr þe fleſch to ben deadly (17) ¶ Si qua ergo in christo noua creature uetera transierunt. ecce facta ſunt omnia noua; (18) omnia autem ex deo qui reconciliavit nos ſibi per christum; et dedit nobis ministerium reconciliacionis; (19) quoniam quidem deus erat in christo mundum reconcilians ſibi non reputans illis delicta iþorum et posuit in nobis uerbum reconciliacionis; (20) pro christo ergo legacione fungimur. tamquam deo exhortante per nos; Obſecramus pro christo reconciliamini deo; (21) Eum qui non nouerat peccatum. pro nobis peccatum fecit ut nos efficeremur iuſticia dei in ipſo (17) ¶ perfore if any creature is newe; in crift he is newe; ¶ Olde thynges paſſyn; and lo alle thynges ben made newe; (18) Alle thynges ben of god. þe whyche has

<sup>1</sup> In the left margin is written *Ambrosius*, surrounded by a line.

<sup>2</sup> In the left margin is written a large *a*.

\* fol. 178, b, col. 1.

recounsylyd vs to hym purgh crist . and has gyfen to vs þe mynystere of reconcylyacioun; (19) ¶ For certys god was in crist reconcylande þe world to hym . not puttande to þem þeyre trespass euerlastandy to be punyschyd . and in vs he has sett or gyfen þe woord of reconcylyacioun; (20) For crist þefore we vse legacyoun as god excytande by vs; ¶ We beseche þou for cristis loue be þee reconcylid to god . (21) for god þe fadyr has maad hym þat knew no synne; synne þat is to be holdyn a synnar þat we schulde ben maad þe rightwysnesse of god in hym<sup>1</sup>

**A**diuantes<sup>2</sup> autem exhortamur; ne in uacuum graciam dei recipialis (1) ¶ We helpande exhorten þou þat ȝee resceyfe not in veyn þe grace of god<sup>3</sup> (2) ¶ Ait enim; tempore accepto exaudiui te; et in die salutis adiuui te (2) ¶ For he seys; In tyme<sup>3</sup> \* accept I herde þee; in a day of hele I halp þee ¶ Ecce nunc tempus acceptabile . ecce nunc dies salutis . (3) nemini dantes ullam offensionem ut non vituperetur ministerium nostrum ¶ Lo now þe tyme acceptable . lo now þe day of hele; (3) we gifande to no man any wrathe or sclaudre . þat oure mynystere be not blamyd (4) ¶ Sed in omnibus exhibeamus nosmetipsos sicut dei ministros in multa pacientia in tribulacionibus in necessitatibus . in angustijs (5) in plagis in carceribus in sedicionibus in laboribus in uigilijs in ieunijs (6) in castitate in sciencia in longanimitate in suauitate in spiritu sancto in caritate non ficta (7) in uerbo ueritatis in uirtute dei per arma iusticie a dextris et a sinistris . (8) per gloriam et ignobilatatem per infamiam et bonam famam ut seductores et ueraces sicut qui ignoti et cogniti<sup>4</sup> (9) quasi morientes et ecce viuimus ut castigati et non mortificati . (10) quasi tristes semper autem gaudentes sicut<sup>5</sup> egentes multos autem locupletantes tamquam nichil habentes et omnia possidentes (4) ¶ But

<sup>1</sup> Paragraph-mark before hym.

<sup>2</sup> Initial *A*- extends down three lines, its ornamentation down into the lower margin; in the left margin is written *cap<sup>m</sup> 6, c<sup>m</sup> 6*, surrounded by a pattern of rings.

<sup>3</sup> In the lower margin beneath this is the drawing of a bird, and above it is written *A pokoc*, surrounded by a line. <sup>4</sup> MS. Congniti.

<sup>5</sup> All the letters of *sicut* but the initial *s*-, and parts of *locupletantes* in the line below, have been obliterated.

\* fol. 178, b, col. 2.

in alle þing gife we vsself as goddys mynstris in myche pacyence . in trybulacyons . in nedys of *lyflode or cloþyng* . in anguysch (5) in betynges . in prisons . in sedycyons . þat is *styryngys* of þe puple . in trauelys in wakynges in fastinges . (6) in chastite . of body and sowle . in kunningg of *holy wryttys* . in longanymyte of *abydying*<sup>1</sup> in suauyte in þe holy goist ; In charite not feyned ; (7) in þe woord of soþnesse in þe vertue of god ; Thurgh armours of ryghtwysnesse . on þe right syde and þe left ; (8) thurgh glorye and vnnobýlyte ; thurgh ylle faine and good fame ; as dysseynuars . and trewe as þei þat ben vnknowen and knowyn ; (9) as þey þat ben deade but lo we lyfen ; as þey þat ar chastysed and not mortificate ; (10) as þey þat ben sory . but enermor forsoþe ioyande ; as þei þat ben nedande ; manye forsoþe we makande ryche ; as þey þat ben noght hafande ; and alle thynges han in poscessioun . *not only gostly thyngys but temporeles . for to þe dredande . god nothyng wantys* ; (11) ¶ *Os nostrum patet ad uos . o . chorinthij . Cor nostrum dilatatum est* (11) ¶ ȝee Corynthyes oure mouȝ is opyn to *enforme* ȝou ; oure herte is sprad abrood for ȝou ; (12) ¶ *Non angustumini in nobis angustumini autem in uisceribus uestris* (12) ¶ Be ȝee not anguyschyd in vs ; but anguysche ȝee ȝou in ȝoure entrayles (13) ¶ *Eandem autem habentes remuneracionem tamquam filijs dico dilatamini et uos* (13) ¶ þe same forsoþe ȝee hafande reward as to chyldren I seye ; dylate ȝee ȝou as *We are*<sup>2</sup> (14) ¶ \* *Nolite*<sup>3</sup> *iugum ducere cum infidelibus* ; que enim participacio iusticie cum iniquitate ; aut que societas luci ad tenebras ; (15) que autem conuencio christi ad Belial ; aut que pars fideli cum infideli ; (16) qui autem consensus templum dei cum ydolis ; vos autem templum estis dei vini ; sicut dicit deus ; quoniam inhabitabo in illis . et in ambulabo et ero illorum deus ; et ipsi erunt michi populus ; (17) propter quod exite de medio eorum . et separanini dicit dominus ; et immundum

<sup>1</sup> A sword is drawn up the right margin, of which the hilt is opposite this line.

<sup>2</sup> *Nolite iugum* is written in the lower margin, surrounded by lines ; it anticipates the first words of the next folio.

<sup>3</sup> From henceforward the Latin passages are not underlined in the MS.  
\* fol. 179, a, col. 1.

*ne tetigeritis; et ego recipiam uos (18) et ero uobis in patrem . et uos eritis michi in filios et filias dicit dominus omnipotens (14) ¶ Lede not<sup>1</sup> ȝee þe ȝok with þe vntrewe; For what dole of ryg[t]wysnesse is with wyckydnesse; ¶ Or what felaschype of þe lyght is to derknesse; (15) ¶ What forsoþe accord is of crist and belyal . ¶ Or what part is of þe trew man with þe vntrewe . (16) ¶ What forsoþe consent to þe temple of god with þe ydolys; ȝee forsoþe ar þe temple of god of lyf . as oure lord seys in Ezechyelle ¶ For I schal enhabyte þem þurh grace . and among þem I schal go in . and I schal ben þeyr god; and þey schal ben my puple (17) ¶ For þe whyche thynge go ȝee oute of þe myddys of þem; and bee ȝee partyd fro þem seys owre lord . and touche not þe vnclene . and I schal ressayfe ȝou . (18) and I schal be in to ȝou a fader and ȝee schal be to me in to chyldre and doghteres seys þe lord almyghty*

**H**As<sup>2</sup> igitur habentes promissiones karissimi mundemus nos ab omni inquinamento carnis ac spiritus . perficientes sanctificationem in timore dei; (2) Capite nos . neminem lesimus . neminem corrupimus . neminem circumuenimus; (3) ¶ Non ad condemnacionem uestram dico; predixi enim quod in cordibus nostris estis . ad commoriendum . et adconuiuendum; (4) ¶ Multa michi fiducia est apud uos; multa michi gloriacio pro uobis; ¶ Repletus sum consolacione; super abundo gaudio in omni tribulacione nostra; (5) ¶ Nam et cum venissemus macedoniam; nullam requiem habuit caro nostra . sed omnem tribulacionem passi; Foris pugne; intus timores; (6) sed qui consolatur humiles . consolatus est nos deus . in aduentu Titi; (7) non solum autem in aduentu eius; sed et in consolacionem qua consolatus est in uobis . referens uobis desiderum uestrum . uestrum fletum . uestram emulacionem . pro me; ita ut magis gauderem; (8) ¶ Quoniam et si contristauit uos in epistula . non me penitet; et si peniteret videns quod epistula illa . et si ad horam uos contristauit . (9) nunc

<sup>1</sup> In the right margin is written a large *a*, and in the left margin a hand points to the line.

<sup>2</sup> Initial *H* extends down five lines, its ornamentation covering twenty-eight more; in the left margin *cap<sup>m</sup> 7<sup>m</sup>*, surrounded by a red line.

*gaudeo . non quia contristati estis; sed quia contristati estis ad penitenciam; ¶ Contristati enim estis secundum deum . ut in nullo detrimentum paciamini ex nobis; (10) que enim secundum deum tristitia est . penitenciam in salutem stabilem operatur; seculi autem tristitia mortem operatur; (11) ¶ Ecce enim hoc ipsum secundum deum contristari uos . quantum in nobis operatur solicitudinem; sed defensionem; sed indignacionem; sed timorem . sed desiderium . sed emulacionem . sed uindictam; ¶ In omnibus exhibuistis uos incontaminatos esse negocio (1) ¶ perfore alperderrest breþere we hafande þise byhestys . elense we vs fro alle fylthe of flesch and of spyryt . performande þe sanctyfycacyoun in þe drede of god; (2) ¶ Take ȝee vs in to ensaumple ¶ No man we dysseyuyn . no man we hurtyn . no man we corruptyn; With mengyng of falsyte as þe false apostolys don . (3) ¶ Nor to ȝoure condempnacioun I seye þise þynges; ¶ Forwhi I seyde byfore . þat ȝee be in oure hertys to dye with and to lyfe with; (4) ¶ For myche is my trist at ȝou; myche is my gloryacioun for ȝou; ¶ I am fulfild with counforth . I abounde in ioye in alle oure tribulacioun; (5) ¶ Forwhi when we shul hafe comen to macedoyne no reste hadde þe flesch . but we han suffryd alle tribulacioun . with outen in þe body; fightys . with inne in þe sowle dredys; (6) But god þat confortys þe meke men; he has confortid vs in þe comyng of Tyte; (7) Not onely forsoþe in þe comyng of hym; but in þe confort þat he is confortyd in ȝou; he tellynge to vs ȝoure desyr . ȝoure wepyng . ȝoure loue . for me . so þat I schulde more ioyen; (8) ¶ Forwhi if I hafe maad ȝou sory in þe fyriste pystyl; it forþenkys me not; ¶ and if it schulde forthenke I seande þat . þat pystil if it maade ȝou sory . at þe houre; (9) now I hafe ioye . not for ȝee ben sory for me; but for ȝee ar maad sory to penaunce ¶ ȝee ben maad sory þerfore aftyr god; so þat ȝee<sup>1</sup> suffre not apeyryng of vs in nothyng; (10) ¶ Forwhi þat sorwefulnesse þat is<sup>2</sup> of god; it wyrkys penaunce in to stable hele; þe sorwefulnesse forsoþe of þe world<sup>3</sup>*

<sup>1</sup> Portions of the words þat, ȝee, the preceding paragraph-mark, and the ȝee immediately following it, have been obliterated.

<sup>2</sup> A hand in the right margin points to this.

<sup>3</sup> A large *a* is written in the right margin opposite this word.

\* fol. 179. a. col. 2.

it wyrkys death; (11) ¶ Loo þerfore þat ȝou to be sorwful aftyr god; how myche it wyrkys in ȝou bysynesse of amendyng þat<sup>1</sup> ȝee hafe trespassyd. and not onely bysynesse but defensyoun. fro helle and not onely defensyoun but it wyrkys indygnacyoun ageynus þe yllys. þat ȝee hafe don. and nouȝt onely þat. but drede. *lest* eft þoo thyngys falle. and not onely þat. but desyre to ben broght in to bettere and not onely desyre; but emulacionem. þat me and opere in gode ȝee suye. and not onely ymytacyoun; but veniaunce; for he þat warly forthynkys he\* vengys in hym þat he has trespassyd ¶ In alle thyngys ȝee han gyfen ȝou to ben vnflyyd fro þe grete synne. of hym þat hadde his fadyres wyfe; (12) ¶ *Igitur etsi scripsi uobis. non propter eum qui fecit iniuriam. nec propter eum qui passus est; sed ad manifestandam sollicitudinem nostram. quam pro uobis habemus coram deo ad uos;* (13) ¶ *Ideo consolati sumus. in consolacione nostra abundancius. magis gauisi sumus super gaudio titi; quia refectus est spiritus eius ab omnibus uobis;* (14) *et si quid apud illum de uobis gloriatus sum; non sum confusus; sed sicut omnia uobis in ueritate locuti sumus; ita et gloriae[is] nostra que fuit ad titum ueritas facta est;* (15) *et uiscera eius abundancius in uobis sunt; reminiscensis omnium uestrum obedienciam; quomodo cum timore et tremore excepistis eum;* (16) *Gauideo quod in omnibus confido in uobis;* (12) ¶ þerfore if I hadde wryten to ȝou. not for hym þat has don þe wrong. nor for hym þat is suffryd; but for to schewen opyn oure bysynesse. þe whyche we hafen for ȝou by for god; (13) ¶ þerfore we ben confortid in ȝou þat ȝee arn amendyd; ¶ In oure forsoþe consolacioun more abounding we ar ioyed vpon þe ioye of tyte; for his spyryt is refetyd of alle ȝou; (14) and if anythyng I am ioyed at hym of ȝou; I am not confusyd þerof; ¶ But right as we hafe alle thyngys spokyn to ȝou in soþnesse; so oure glorye. þe whyche was maad to Tyto. is soþnesse; (15) and þe<sup>2</sup> entrayles of hym ben in ȝou more abounding of hym bethenkande of alle ȝoure obedyence; how þat with drede of

<sup>1</sup> In the right margin is written *Ambrosius*, surrounded by a line.

<sup>2</sup> þe written above the line, with caret after *and*.

\* fol. 179, b, col. 1.

herte and tremblyng of body ȝee tokyn hym (16) ¶ I ioye þat in alle thynges tryste in ȝou

**N**otam<sup>1</sup> autem uobis facimus fratres graciam dei . que data est in ecclesiis macedonie . (2) quod in multo experimento tribulacionis abundancia gaudii ipsorum fuit . et altissima paupertas eorum . abundauit in diuitias simplicitatis eorum ; (3) quia secundum uirtutem testimonium illud reddo . quod et supra uirtutem uoluntarii fuerunt . (4) cum multa exhortacione . obsecrantes nos graciam et communicacionem ministerii quod fit in sanctos ; (5) ¶ Et non sicut sperauimus . sed semetipsos dederunt primum domino . deinde nobis per uoluntatem dei ; (6) ita ut rogaremus Titum . ut quemadmodum cepit . ita et perficiat in uos etiam graciam istam ; (7) ¶ Sed sicut in omnibus abundatis fide et sermone ; et sciencia et omni solicitudine et caritate uestra in nos . ut et in hac gracia abundetis ; (8) non quasi imperans dico ; sed per aliorum<sup>\*</sup> solicitudinem . et uestre caritatis ingenium comprobans ; (9) scitis enim graciam domini nostri iesu christi . quoniam propter uos egenus factus est cum esset diues ; ut illius inopia uos diuites essetis ; (10) et consilium in hoc do . hoc enim uobis vtile est ; qui non solum facere sed et uelle cepistis ab anno priore . (11) ¶ Nunc uero et facto perficie ; ut quemadmodum promptus est animus uoluntatis ; ita sit et perficiendi ex eo quod habetis ; (12) Si enim voluntas prompta est . secundum id quod habet accepta est ; non secundum id quod non habet ; (13) non enim uolo ut alijs sit remissio . uobis autem tribulacio ; sed ex equalitate (14) in presenti tempore . uestra abundancia illorum inopiam supleat ; ut et illorum abundancia uestre inopie sit supplementum ; ut fiat equalitas (15) sicut scriptum est ; qui multum non abundauit . et qui modicum non minorauit ; (1) ¶ Breþere we makyn þe grace of god knowyn to ȝou<sup>2</sup> . þe whyche is gyfen to me in þe kyrkys of Macedoyne ; (2) þat þe abundaunce of þe ioye of þem

<sup>1</sup> Initial *N*- extends down five lines, its ornamentation up past eight lines, and down to the foot of the column. In the left margin is written *c<sup>m</sup> 8, cap<sup>m</sup> 8*, surrounded by two lines.'

<sup>2</sup> *C* is written in the right margin, and connected with this word by a line.

was in myche experment of trybulacioun; and þe heyeste pouerte of þem; aboundys in to þe rychesse of þe symplenes<sup>1</sup> of þem; (3) ¶ For I ȝeilde witnesse to þem. þat þey weryn wylly to gyfe aftyr þe vertue of þeyre facultese. and ouer þe vertue (4) with myche exhortacyoun. besekande vs to hafe þe grace and þe communycacyoun of þe mynistracyoun þat is don in to þe seyntys; (5) ¶ and not as we hopydyn. þey gyfen þeyre thyngys but first þey gyfen þemselfe to god. and aftyr tyl vs. þurgh þe wylle of god. (6) so þat we schuden praye Tyto. as of what maner he began; so he parforme in ȝou þis grace; (7) ¶ But right as in alle thyngus ȝee aboundyn in feip and woord and wisdam and in alle bysynes; and ouer þat with ȝoure charyte in vs so þat ȝee abounde in þis grace (8) ¶ Not as comaundande I seye þise thyngus. but as aprouande þe goode wit of ȝoure charite þurgh þe bysynes of opere (9) ¶ For ȝee knownen þe grace of oure lord iesu crist þat for vs he is maad nedy when he hadde be riche þat þurgh inopye of hym ȝee schulden be riche (10) ¶ And in þis consideracion I gife to ȝou a conseyl þat ȝee gife almes to þe poere ¶ For þat is<sup>2</sup> profitable to ȝou. þo hafe bygonne fro þe firste ȝeere not onely to do almes. but for to wilne (11) ¶ Now forsoþe parforme ȝee in deede as riȝt of what maner þe thoght of þe wil is redy so be it of parformyng of þat thyng þat ȝee han (12) ¶ For if þe wil be redy after þat it has it is accept not after þat þat has not<sup>1</sup>. (13) ¶ For I wil not þat to opere be forgyfnes þat þey lyfen of ȝoures in ydelle and to ȝou \* tribulacyoun. for þat þat ȝee suffryng egeste but rapere I wyle (14) þat ȝoure abundaunce of temporel þyngys fulle vp þeyre nede in þis tyme of euynhede. so þat þe abundaunce of þem be þe fulfyllyng of ȝoure nede. þat it be as it is wryten euynhede. (15) ¶ He þat myche gederys of manna not abundys in þat he more gaderys; and he þat gaderys lesse. had not lesse; (16) ¶ *Gracias autem deo qui dedit eandem* *solicitudinem pro uobis in corde titi;* (17) *quoniam exhortacionem* *quidem suscepit;* sed dum *solicitor* esset. *sua voluntate profectus*

<sup>1</sup> a is written in the right margin opposite this word.

<sup>2</sup> is written in the right margin, with caret after þat.

\* fol. 180, a, col. 1.

est ad uos; (18) ¶ Misimus etiam cum illo fratrem cuius laus est in ewangelio per omnes ecclesias; (19) non solum autem sed et ordinatus est ab ecclesiis comes peregrinacionis nostre in hanc graciā que ministratur a nobis ad domini gloriam. et destinatam voluntatem nostram. (20) deuitantes hoc; ne quis nos uituperet in hac plenitudine que ministratur a nobis in gloriam dei. (21) prouidemus enim bona non solum coram deo; sed etiam coram hominibus omnibus; (22) ¶ Misimus etiam cum illis et fratrem nostrum; quem probauimus in multis sepe solicitum esse; nunc autem multo solici[ci]orem confidencia multa in uos; (23) siue pro tito qui est socius meus et in uobis adiutor. siue fratres nostri apostoli ecclesiarum glorie christi; (24) Ostensionem ergo caritatis uestre que est. et nostre glorie pro uobis in illos ostendite in facie ecclesie dei; (16) ¶ þerfore thankyngs be to god þe whiche gaf þe bysynes in þe herte of tyte for ȝou; (17) for certys he took my exhortacyoun in þat doyng; ¶ But when he hadde ben more bysy in hys wylle; þen þurgh my exortacyoun he is go to ȝou; (18) ¶ We ha sent with hym ȝhe oure broþer luke þe preysyng of whom is in þe ewangelye. prechyd by alle þe kyrkys; (19) Not onely forsoþe of hym but ȝhe he ordeynyd of þe kyrkys þe felawe of oure Pylgrymage in to þat grace þe whyche is mynystrid of vs to þe glorye of oure lord. and to oure wille predestynate of god; (20) We eschewande þat lest any blame vs in þis plente þe whyche is mynystred of vs to þe glorye of oure lord; (21) ¶ For why we purueyen þe goode thynges not onely byfore god. but ȝhe byfore alle men; (22) ¶ We hafe sent forsoþe ȝhe oure broþer apollo whom we hafe profyd in manye thyngys ȝerne to be bysy; ¶ Now forsoþe myche more bysy; for þe myche trest in ȝou; (23) Wheþer for Tyto þat is my felawe and in ȝow helpere; or for þem þe whyche ben \* oure breþere. and þe apostolys of þe kyrkys to þe glorye of crist. (24) ¶ þerfore þe schewyng þat is of ȝoure charyte and of oure glorye for ȝou shewe ȝee in to þem in þe face of þe kyrkys

\* fol. 180, a, col. 2.

Nam<sup>1</sup> de ministerio quod fit in sanctos . ex abundanti est michi  
 scribere uobis; (2) scio enim promptum animum uestrum;  
 pro quo de uobis gloriior apud macedonas . quoniam et<sup>2</sup> achaia  
 parata est ab anno preterito; et uestra emulacio prouocauit  
 plurimos; (3) ¶ Misimus autem fratres ut ne quod gloriari  
 de uobis euacuetur in hac parte . ut quemadmodum dixi parati sitis .  
 (4) ne cum venerint mecum macedones . et inuenient inparatos .  
 erubescamus nos . ut non dicamus vos in hac substancia; (5) ¶ Ne-  
 cessarium ergo existimauit rogare fratres ut preueniant ad uos . et  
 preparent promissam benedictionem hanc paratam esse; sicut  
 quasi benedictionem non quasi auariciam; (6) hoc autem dico;  
 qui parce seminat . parce et metet; et qui seminat in benedictionibus .  
 de benedictionibus et metet; (7) unusquisque prout destinauit in  
 corde suo; non ex tristitia aut necessitate; ¶ hillarem enim datorem  
 diligit deus; (8) potens est autem deus omnem graciam abundare  
 facere in uobis; ut in omnibus semper omnem<sup>3</sup> sufficienciam  
 habentes . abundetis in omne opus bonum . (9) sicut scriptum est;  
 dispersit dedit pauperibus; iusticia eius manet in seculum seculi;  
 (1) ¶ Forwhy of þe mynsterye þat is<sup>4</sup> don in to seyntys . it is  
 superflue to me to wryten to þou; (2) ¶ For I knowe þoure redy  
 wylle of þe whyche I hafe ioye of þou at þe macedoynes; forwhy  
 and Achaye is redy siþen þe laste zeer; and þoure emulacyoun  
 or loue has prouokyd manye to gyfe almesse to seyntes (3) ¶ We  
 hafe sent . forsoþe oure breþere as of what maner I seyde þei be  
 redy . lest of þat . þat we hafe ioyed . it be voyded in sumdele;  
 (4) þat when þe macedoynes hafe comyn with me and hafe  
 founden þou vnredy; we shame vs; so þat I sey not þou to be  
 aschamyd in þis substauice . þat is in þis gyffyng of almesse;  
 (5) ¶ and þerfore I trowyde it necessarie to praye þe breþere .  
*Luc. Tite and apollo* þat þey go byfore to þon; and ordeyne þe  
 behyght blesсыng or almesse . it to be redy; so as a blesсыng  
 and not as coueytyse; (6) ¶ þis forsoþe<sup>4</sup> I seye . þat he þat  
 sowys skarsly; scarsly he schal shere; and he þat sowys in

<sup>1</sup> Initial *N*- extends down four lines. In the right margin is written  
 c<sup>m</sup> 9, cap<sup>m</sup> 9, surrounded by two fine lines.

<sup>2</sup> Et in the right margin, with caret after *quoniam*.

<sup>3</sup> *Omnem* in the right margin, with caret after *semper*.

<sup>4</sup> In the margin opposite a large *a* is written.

blessyngs; in blesynges he shal schere; <sup>1</sup> (7) ¶ Eche man *gife he*  
 os he ordeynde in his herte; not of sorwfulnesse . or of *constrey-*  
*nyng* or nede; ¶ For a glad gifar \* lufys god; (8) ¶ God forsoþe  
 is myghty to make alle grace to abounde in þou; so þat ȝee  
 euermore hafande alle sufficience in alle þing abounde ȝee in alle  
 goode werk (9) as it is wrytyn <sup>2</sup> in þe *Psalme*; ¶ He desparsyd <sup>3</sup>  
 and gaf to þe poore . not þe ryche þat myghte ȝealde ageyn;  
 þe ryghtwysnesse of hym dwellis with outen ende; (10) *Qui*  
*autem administrat semen seminanti.. et panem ad manducandum*  
*prestabit et multiplicabit semen uestrum . et augebit incrementa*  
*frugum iusticie uestre . (11) ut in omnibus locupletati abundetis*  
*in omnem simplicitatem que operatur per nos graciaram actionem*  
*deo (12) ¶ Quoniam ministerium huius officii non solum <sup>4</sup> suplet*  
*ea que desunt sanctis; sed etiam abundat per multos graciaram*  
*actione in domino . (13) per probacionem ministerij huius .*  
*glorificantes deum in obediencia confessionis uestre in ewange-*  
*lio christi . et simplicitate communicacionis in illos . et in omnes .*  
*(14) et ipsorum obsecracione pro uobis; desiderancium uos*  
*propter eminentem gloriam dei in uobis ¶ Gracias deo super*  
*inenarrabili dono eius; (10) ¶ For he forsoþe þat admynystryss*  
*þe seed to þe sowande . he schal lene þe bred to ete . and he schal*  
*multiplye oure seed . and schal make more þe waxyngys of þe*  
*frutys of ȝoure riȝtwysnesse . (11) so þat ȝee in alle thyngys made*  
*ryche abounde ȝee in alle symplenesse þe werkys þurgh ȝou*  
*thankyngys to god; (12) ¶ For why þe mynystreyoun of þis*  
*office not onely fulfillys þe þyngys þe whiche wantyn to seyntys .*  
*but ȝe it abundys by manye þurgh ȝeeldyng of thankyngys to*  
*god; (13) ¶ þurgh þe preuyng of þis mynystreye . we gloryfyande*  
*god in þe obedyence of ȝoure confessyoun in þe ewangelye of*  
*erist; and for þe symplenesse of þe communycacyoun in to þem .*  
*and in to alle opere nedy (14) of þe besechygng for ȝou . and of*  
*þem desyrande ȝou to see; for þe besemande grace of god in*  
*ȝou; ¶ I thanke god forsoþe of his gyfte; þat may not be told;*

<sup>1</sup> A large *a* is written in the margin opposite.

<sup>2</sup> A hand, drawn in the left margin, with the word *almes*.

<sup>3</sup> MS. *desparpsyd*. <sup>4</sup> *Solum* in the left margin, to be inserted after *non*.

\* fol. 180, b, col. 1.

**I**pse<sup>1</sup> autem ego paulus rogo uos per mansuetudinem et modestiam christi . qui . in facie quidem humilis inter uos; absens autem confido in uobis; (2) ¶ Rogo autem ne presens audeam . per eam confidenciam qua existimor audere in quosdam; qui arbitrantur uos tamquam secundum carnem ambulemus; (3) ¶ In carne enim ambulantes . non secundum carnem militamus; (4) Nam arma milicie nostre . non carnalia sed potencia deo ad destructionem munitionum; consilia destruentes . (5) et omnem altitudinem extollentem se aduersus scienciam dei; et in captiuitatem redigentes omnem intellectum in obsequium christi (6) et in promptu habentes ulcisci omnem inobedientiam \*cum uestra impleta fuerit obediencia; (7) que secundum faciem sunt videte; si quis confidit in christi se esse . hoc cogitet iterum apud se . quia sicut ipse christi est; ita et nos; (8) nam etsi amplius aliquid gloriatus fuero de potestate nostra quam dedit dominus in edificationem; et non indestructionem uestram; non erubescam; (9) ¶ Vt autem non e[xi]stimer tamquam terrere uos per epistulas . (10) quoniam quidam epistule inquiunt graues sunt . et fortes; presencia autem corporis infirma et sermo contemptibilis; (11) hoc cogitet qui eiusmodi est . quia quales sumus in uerbo per epistulas absentes; tales et presentes in facto; (12) Non enim audemus inserere aut comparare nos quibusdam qui seipso commendant; sed ipsi in nobis nosmet[us] ipsos metientes et comparantes nosmetipso nobis; (13) nos autem in immensum non gloriabimur; sed secundum mensuram regule quam mensus est nobis deus mensuram pertingendi usque ad uos; (14) Non enim quasi non pertingentes ad uos; superextendimus nos; Vsque ad uos enim peruenimus in ewangelio christi . (15) non in immensum gloriantes in alienis laboribus; spem autem crescentis fidei uestre in uobis magnificari . secundum regulam nostram; in abundancia . (16) etiam in illa que vltra uos sunt euangeliare . non in aliena regula in hijs que preparata sunt gloriari; (17) qui autem gloriatur in domino glorietur; (18) non enim qui seipsum commendat ille

<sup>1</sup> Initial I extends down four lines, its ornamentation up five more and down to the foot of the column and across the bottom margin. In the left margin is written *c<sup>m</sup> 10 cap<sup>m</sup> 10<sup>m</sup>*, in a red circle.

\* fol. 180, b, col. 2.

probatus est; sed quem deus commendat (1) ¶ I myselfe forsope  
 powyl beseche ȝou. þurgh þe mekenesse and þe mesure of crist  
 þat in þe whyehe face eertys I am hombyl or meke among ȝou;  
 and absent forsoþe I tryste in ȝou to blame ȝou seharply if nede  
 be. (2) ¶ I preye forsoþe lest I present ne dar. by þat trest þat  
 I am hopyd to dar in to som; þe whyehe demyn vs as þat we go  
 aftyr þe flesch; (3) For we goand in þe flesch; not aftyr þe  
 flesch we <sup>1</sup> eoueytydyn; (4) Forwhy þe armours of oure chyual-  
 rye ben not fleschly; but myȝty þurgh god. to destruceyoun  
 of þe worldys; We fordoande þe conseyles of man and deuelys  
 (5) and alle heynesse extollyng hymself ageynys þe komyng  
 of god; and we ledande in to wrecchydnesse alle þe vndyrstanding-  
 yng countreseyng to erist we ouercomen ledande þem in to seruyse  
 of erist; (6) and hafande redy to venge eche inobedyence. when  
 oure obedyence hadde ben fyld; (7) ¶ þe thynge þat ben aftur  
 þe face see ȝee. ¶ For who so treste hym to be of erist. þat  
 thenke he eft at hymselfe; for as he is of erist; so be we. (8)  
 ¶ Forwhy if I had ioyed more in any thynge of þe power þat god  
 has gifen in to edyfieacyoun and not in to ȝoure destruceyoun;  
 I sehame it not; (9) ¶ So forsoþe þat I be not hopyd as for to  
 feren ȝou þurgh þe pystlys; (10) for as somm seyn \* þat þe pystlys  
 eertys ben heuye to vndyrstande. and stalworþe for to fere þe  
 presence of þe body is syke. and þe woord contemptible for with  
 outen argumentys I speke; (11) ¶ þis thynge thenke he þat is of  
 suyche manere; for whyche we ben in woord þurgh þe pystlys  
 absent; suehe we ben in dede present; (12) ¶ Forwhy we dar not  
 sette vs in; or make comparysoun to summe þe whyehe commende  
 þemselfe. ¶ But we mesurande vsself in vs. and makande comparysoun  
 vsself to ȝou; (13) we forsoþe sehal not ioye ouer  
 mesure; but aftyr þe mesure of þe rewle þat god has mesuryd  
 to vs þe mesure of eomyng to ȝou; (14) ¶ For we ouer sprede  
 not vs os we not reehyng vnto ȝou; ¶ For vn to ȝou we comyn in  
 þe ewangelye of erist; (15) not ioyande ouer mesure in opere  
 mennys trauayle; ¶ An hope forsoþe we hafande of ȝoure feiþ

<sup>1</sup> C in the right margin, attached to this word by a line.

\* fol. 181, a, col. 1.

growande in *zou* . for to be magnyfyed aftyr oure rewle . and for to preche in abundaunce (16) *zhe* in *pe* stedys *pe* whyche ben bezende *zou* not to ioye in an alyene rewle . in *pe* thyngys *pat* ben byfore ordeynyd ; (17) ¶ For he *pat* ioyes ; ioye he in oure lord ; (18) For why he *pat* commendys hymselfe . he is not profyd of god ; but whom god commendys

*U*tinam<sup>1</sup> sustineretis modicum quid insipiente mee ; sed et sup-  
portate me ; (2) Emulor enim vos dei emulacione ; despondi  
enim uos uni uiro virginem castam exhibere christo ; (3) ¶ Timeo  
autem ne sicut serpens euam seduxit ; astucia sua ita corrumpantur  
sensus uestri . et excidant a simplicitate que est in christo ; (4)  
¶ Nam si his qui uenit alium christum predicit . quem non pre-  
dicauimus ; aut alium spiritum accipitis quem non accepistis ;  
aut aliud euangelium quod non recepistis ; recte pateremini ;  
(5) ¶ Existimo enim nichil me fecisse ; minus a magnis apostolis ;  
(6) Nam etsi imperitus sum sermone ; sed non sciencia ; In  
omnibus autem manifestus sum uobis ; (7) aut numquid peccatum  
feci me ipsum humilians . ut uos exaltemini ; quoniam gratis ewan-  
gelium dei . ewangelizaui uobis ; (8) Alias ecclesias expoliaui .  
acciensi stipendum ad ministerium uestrum ; (9) et cum essem  
apud uos . et egerem nulli onerosus fui ; Nam quod michi deerat ;  
suppleuerunt fratres qui venerunt a macdonia ; et in omnibus  
me sine onere uobis seruauit ; et seruabo ; (10) est ueritas christi  
in me ; quoniam hec gloriacio non infringetur in me in regionibus  
achaye ; (11) quare ; quia non diligo uos : deus scit . (12) quid autem  
facio . et faciam . ut amputem occasionem eorum . qui uolunt occa-  
sionem ; ut in quo gloriantur taleres inueniantur sicut et nos (13)  
\* Nam huiusmodi pseudo apostoli operarij . subdoli transfigurant  
se in apostolos christi ; (14) et non mirum ; Ipse enim sathanas .  
transfigurat se in angelum lucis ; (15) non est ergo magnum . si  
ministri transfigurentur uelut ministri iusticie . quorum finis erit  
secundum opera eorum ; (16) ¶ Iterum dico ; ne quis me putet  
insipientem Alioquin uelut insipientem accipite me . ut ego mo-

<sup>1</sup> Initial *U*- extends down four lines, in the left margin is written *cp. II<sup>m</sup>*  
*c<sup>m</sup>* *II<sup>m</sup>*, surrounded by a line.

\* fol. 181, a, col. 2.

dicum quid glorier; (17) quod loquor non loquor secundum deum .  
 sed quasi in insipiencia . in hac substancia glorie; (18) quoniam  
 multi gloriantur secundum carnem; et ego gloriabor (1) ¶ Wolde  
 god ȝee schulde susteyne a lytylwhat of myn vnkunnyng . but  
 I bydde þat ȝee vpberere me; (2) ¶ For I loue ȝou þe lufe of god;  
 ¶ I hafe despousyd ȝou to one man to gife ȝoure maydenhod  
 chaast to crist; (3) ¶ I drede forsoþe lest as þe serpent disseyuede  
 Eue with hyr sleyghte; and so ȝoure wittys ben corrupt þurh  
 lyke dysseyuyngs . and þei falle fro þe symplenes þat is in  
 iesu crist; (4) ¶ Forwhy if he þat comys<sup>1</sup> preche an oþer crist .  
 þe whyche we hafe not prechyd; or ȝee han takyn an oþer  
 spyryt . þe whyche ȝee hafe not taken *by vs or prechis* ȝou an  
 oþer ewangelye . þe whyche ȝee hafe not resceyuyd *by vs* ryȝtly  
 ȝee schulde suffre þem; (5) ¶ For I trowe me not lesse hafe  
 don in ȝou þen þe grete apostolys; (6) ¶ forwhy if I be vnwyse  
 in woord; but not in kunnynge ¶ In alle thyngys forsoþe I am  
 schewyd opyn to ȝou; (7) ¶ Or wheþer I hafe don synnemekande  
 myselfe so þat ȝee be enhaunsyd for þat I frely prechyd þe  
 ewangelye of god to ȝou; (8) ¶ Oþere kyrkys I hafe spoylyd  
 takande hyre to ȝoure mynsterye . þat we schulde preche to  
 ȝou . and *I tok not of ȝou not me nedyd*<sup>2</sup> (9) ¶ And when I was at  
 ȝou and schulde nede to none of ȝou was I chargyng; Forwhy þat  
 thyng þat wantyd to me; fulfilden þe breþere þe whyche come  
 fro macedoyne . and in alle thyngys I kepte me with oute charge  
 to ȝow and I shal kepe; (10) ¶ For þe soþnesse of crist is in me  
 ¶ Forwhy þat glorie of crist schal not be brokyn in me in þe  
 kuntrese of Achaye; (11) ¶ and why trowe ȝee þat to be done;  
 ¶ For þat I loue not ȝou; ¶ God wot þat *I loue ȝow*; (12) ¶ þat  
 thyng forsoþe þat I do and schal done is þat I kutte awey þe  
 occasyoun of þem þe whiche wyl take occasyoun *to take ȝourys* .  
 so þat þey be foundyn suyche as we in þe whyche þey ioyen *to  
 ben lyke to vs*; (13) ¶ Forwhy suyche maner false apostolys ben  
 trecherous wyrkars; transfygurande þem in to þe apostlys of  
 crist; (14) ¶ and no wondyr; ¶ For he sathanas \* transfygures

<sup>1</sup> Two hands and an *a* in the right margin.

<sup>2</sup> In the right margin opposite is written *Ambrosius* surrounded by a line.

\* fol. 181, b, col. 1.

hym in an Aungel of lyght (15) ¶ þerfore it is not grete þof his  
 mynystres ben transfyguryd as þey were mynystrys of ryghtwys-  
 nesse . of whom þe ende schal be aftyr þeyr werkys (16) ¶ ȝit  
 eft I seye lest any trowe me a fool in þe glorie of spyrtyual thyngys  
 for for god I do And<sup>1</sup> ellys take ȝee me as a fool in þat so þat  
 I ioye a litil what; (17) ¶ For þat þat I speke in þis substaunce  
 of glorie; I speke it not aftyr god . but as in to foltnesse; (18)  
 ¶ For þer ben manye þat ioyen aftyr þe flesch; and I schal ioyen;  
 (19) ¶ *Libenter enim suffertis insipientes*<sup>2</sup> *cum sitis ipsi sapientes*;  
 (20) *sustinetis enim si quis uos in seruitutem redigit; si quis*  
*deuorat; si quis accipit. si quis extollitur. si quis in faciem uos*  
*cedit;* (21) *Secundum ignobilitatem dico. quasi nos infirmi fuer-*  
*imus in hac parte; In quo quis audet. in insipientia dico Audeo et*  
*ego;* (22) *hebrei sunt et ego; Israelite sunt et ego; semen Abrahe*  
*sunt et ego;* (23) *ministri christi sunt et ego; vt minus [sapiens]*  
*dico plus ego;* ¶ *In laboribus plurimis; In carceribus abundancius;*  
*in plagis supra modum. in mortibus frequenter;* (24) *A Iudeis*  
*quinquies quadragenas; una minus*<sup>3</sup> *acepi.* (25) *Ter virgis cesus*  
*sum. semel lapidatus sum. ter naufragium feci; Nocte ac die in*  
*profundo maris fui;* (26) *In itineribus sepe. periculis fluminum.*  
*periculis latronum. periculis ex genere. periculis ex gentibus.*  
*periculis in ciuitate. periculis in solitudine. periculis in mari.*  
*periculis in falsis fratribus;* (27) *In labore et erumpna. in*  
*uigilijs nullis; In fame et siti. In ieiunijs multis; In frigore et*  
*nuditate.* (28) *preter illa que extrinsecus sunt instancia mea cotidia-*  
*na. solicitude omnium ecclesiarum;* (29) *Quis infirmatur et ego*  
*non infirmor; quis scandalizatur et ego non vror;* (30) *Si gloriari*  
*oportet que infirmitatis mee sunt gloriabor;* (31) *Deus pater*  
*domini nostri iesu christi scit quod non mencior;* (32) *Damasci*  
*propositus gentis arethe regis custodiebat ciuitatem damascenorum*  
*ut me comprehendenderet.* (33) *et per fenestram in sporta dimissus*  
*sum per murum. et sic effugi manus eius;*<sup>4</sup> (19) ¶ ȝee þerfore  
 suffryn gladly þe vnwyse; when þat ȝee ben wyse; (20) ¶ For ȝee

<sup>1</sup> A hand drawn in the left margin points to this word.

<sup>2</sup> *Insipientes* in the left margin, with caret after *suffertis*.

<sup>3</sup> MS. *unaminus.*

<sup>4</sup> In the left margin opposite is written *note*, and a large *a* is written on a line connecting *eijs* with *so deuoure* below.

susteyne . who so ȝou lede in to seruage . who so deuowre . who so take . who so is enhawnsyd . who so in þe face ȝou smyte ; (21) Aftyr þe vnnoblete I seye ; as we hadde be syke in þis partie . I seye in to þe vnwysdam ; In what thyng who dar of hem ioye and I dar ; (22) ¶ Ebruys ben ; and I ysraelitys ben . and I ; þe seed of Abraham ben . and I ; (23) And as lesse wyse I seye more I am þe mynystrys of god þan þey ; In manye trauaylys . In pryson more aboundingly . in woundys ouyr mesure ; In perylys of death ȝerne I was (24) Of þe Iewys at fyue syþes . I took fourty \* strokys on lesse ; (25) Thryes with ȝerdys I am betyn . Ones I am stonyd . and thryes I hafe suffryd þe peryl of þe see ; Boþe nyght and day . I was in depnesse of þe see ; (26) ȝerne in gatys . In peryles of flodys . In perelys of theuys . In perelys of kynne . In perels of<sup>1</sup> þe folc . In perelys of þe cytee . In perelys in þe waast ; In perelys in þe see ; In perelys in false freris ; (27) In trauayle and caytyfnesse . In many wakyngys . in hungr and thrist . In many fastyngus<sup>2</sup> . In cold and nakydnesse (28) ¶ With outen þoo thyngys þat ben oute forth in þe body . my instance cotydyan þe whiche is þe bysynes of alle þe kyrkys ; (29) Who is syk and I am not syk ; ¶ Who is sclaundred and I am not brent ; (30) ¶ If it behouys to ioye I schal ioye of þoo thyngys þat ben of myn infirmyte ; (31) ¶ God and þe fadyr of oure lord Iesu crist . þat is blesyed in worldys . he wot þat I lye not ; (32) ¶ Of damasc þe preuost of þe fole of arathe þe kyng . he kepte þe cyte of damasc . so þat he schulde take me . (33) and by a wyndow in a lepe I am letyn downe by a wal and so I scapyde fro his handys

**S**i<sup>3</sup> gloriari oportet non expedit quidem ; veniam autem ad uisiones et reuelaciones domini ; (2) scio hominem in christo . ante annos quatuordecim . siue in corpore . Siue extra corpus . nescio . deus scit ; raptum huiusmodi vsque ad tertium celum .

<sup>1</sup> MS. *of of.*

<sup>2</sup> The passage “*in hungr . . . fastyngus*” is written in the right margin, with caret after *wakyngys*.

<sup>3</sup> Initial **S** extends down four lines, its ornamentation down eleven more. In the right margin is written *c<sup>m</sup> 12 cap. 12<sup>m</sup>*, surrounded by a line.

\* fol. 181, b, col. 2.

(3) *Et scio huiusmodi hominem . siue in corpore siue extra corpus nescio; dens scit . (4) quoniam raptus est in paradisum . et audiuit archana uerba que non licet homini loqui . (5) pro huiusmodi gloriabor . pro me autem nichil nisi in infirmitatibus meis; (6) Nam et si uoluero gloriari non ero insipiens; Veritatem enim dicam . parco autem ne quis me existimet supra id quod uidet in me . aut audit aliquid ex me ; (7) et ne magnitudo reuelacionum extollat me; datus est michi stimulus carnis mee angelus Sathane qui me colaphiȝet; (8) propter quod ter dominum rogaui ut discederet a me . et dixit michi; (9) sufficit tibi gracia mea; Nam uirtus in infirmitate perficitur; libenter igitur gloriabor in infirmitatibus meis . ut inhabitet in me uirtus christi . (10) propter quod placet michi in infirmitatibus . in contumelijs . in necessitatibus . in persecucionibus . in angustijs pro christo; Cum enim infirmor tunc potens sum . (11) factus sum insipiens uos me coegistis . ego enim a uobis debui commendari; Nichil enim minus feci ab hijs qui sunt supra modum apostoli; Tamen etsi nichil sum . (12) signa tamen apostolatus mei facta sunt super uos; in omni pacientia signis et prodigijs et uirtutibus; (13) Quid est enim quod minus habuistis preceteris ecclesiis . nisi quod ego ipse non grauaui uos; *Donate michi hanc iniuriam\** (1) ȝif<sup>1</sup> it behouys to ioye . it spedys not certys; I schal come forsoþe to þe vysyons and reuelacions of god oure lord (2) I knowe a man in erist byfore fortene ȝeer . wheþer in þe body or withoute þe body I ne wot; god wot . rauesehyd on þis manere vn to þe thrydde heuene; (3) ¶ And I knowe a man on þis maner rauesehyd . wheþer in þe body or withoute þe body . I not wot; but god wot (4) þat is rauesehyd in to paradyse . and herde pruye woordys þe whiche it is not leefful a man to speke; (5) ¶ For suyche maner I schal ioye . for me forsoþe I sehal not ioye; but in my seeknesse . (6) ¶ For why if I wolde hafe ioyed; I schal be not vnwyse; ¶ þerfore þe soþnesse I schal seye; ¶ I spare forsoþe lest any forsoþe trowe me ouer þat þat he sees in me . or herys any thyng of me; (7) and*

<sup>1</sup> Initial ȝ- extends down four lines and into the upper margin.

\* fol. 182, a, col. 1.

lest þe magnytude<sup>1</sup> of reuelacionn heue vp me; þer is gyfen to me a pryeke of my flesch þe aungel sathan. þat he smyte me in þe necke; (8) For þe whyche I hafe prayd god thryes þat it schulde go awey fro me; and he seyde to me; (9) it suffyses to þee my grace; ¶ Forwhi vertu in seeknesse is maad parfyte; þerfore I schal ioye gladly in my syknesse þat þe vertue of crist dwelle in me; (10) ¶ For þe whyche thyng I hafe likyng in my syknesse. In wrongys. in necessaryees. in persecucyounys; In anguyschis for crist; ¶ þerfore when I am syk. þen I am myghty; (11) ¶ I am maad vnwyse. þat is I beseme vnwyse and þat is þurgh ȝoure gylte. for ȝee hafe constreynyd me ¶ þerfore I schulde hafe ben commendid of ȝou. for nothyng lesse I dyde fro þem þat ben apostlys ouer my maner. þat is to sey more worþi þan I as som thenkyn; ¶ Forwhi and þof I am noght; (12) neþeles þe tooknys of myn apostolate ben don on ȝou. in alle pacyence. and. tooknys. and. wondyrs. and. in vertues; (13) ¶ What is it þerfore þat ȝee lesse haddyn þen opere kyrkys. but þat þat myself greuyde ȝou not. ¶ Forgyfe ȝee me þis wrong (14) Ecce<sup>2</sup> tercio hoc paratus sum uenire ad uos; et non ero granis uobis; non enim quero que uestra sunt; sed uos; Nec enim debent filij parentibus thesaurisare; sed parentes filijs; (15) ego autem libentissime impendam<sup>3</sup> et super impendar ipse pro animabus uestris; licet plus uos diligens minus diligar; (16) Sed esto ego uos non grauauai. sed cum essem astutus dolo uos cepi; (17) Numquid per aliquem eorum quos misi ad uos circumueni uos; (18) Rogauit titum et misi\* cum eo fratrem; Numquid Titus vos circumuenit Nonne eodem spiritu ambulauimus; Nonne eisdem vestigijs; (19) Olim putatis quod excusemus nos apud vos; Coram deo in christo loquimur; Omnia autem karissimi propter uestram edificacionem; (20) timeo enim ne forte cum venero. non quales uolo inueniam uos; et ego inueniar a uobis qualem non uultis; ne forte contenciones. emulaciones. animositates. dissenciones.

<sup>1</sup> In the left margin the word *reuelacionn* is written, surrounded by a fine line.

<sup>2</sup> Initial *E* extends down four lines. In the margin is written *ca. 13*, in a red circle.

<sup>3</sup> MS. *impemdam*.  
\* fol. 182, a, col. 2.

detracções . susurraciones . inflaciones sediciones . sint inter uos  
 (21) ne iterum cum venero humiliet me deus apud uos . et lugeam  
 multos ex hijs qui ante peccauerunt et non egerunt penitenciam  
 super immundicia et fornicacione et impudicicia quam gesserunt (14)  
 ¶ To þis thrydde tyme I am redy to come to ȝou; and I schal not  
 be chariows to ȝou . in takande ȝoure thyngys; ¶ For I seeke not  
 þat ȝoures ben but ȝou; ¶ For þe childre schal not tresoure  
 to þe fadrys; but þe fadrys to þe chyldre (15) ¶ I forsope glad-  
 lyest . schal gife ȝou goostly thynges . ȝhe and temporal thyngys  
 to ȝowre vse . and I myself schal be ouergyen for ȝoure soulys;  
 ¶ Pof I louende ȝou more . lesse be louyd; (16) But by it þat I  
 greuyde ȝow not by myself; but when I hadde ben queynte  
 I dysceyued ȝou with trecherrye . (17) wheþer by any of þem .  
 þe whyche I sente to ȝou . I disseyued ȝou; (18) ¶ I prayede  
 Tyto and sente with hym a broþer *Luc* or *barnabas* wheþer Tyto  
 dysseyued ȝou; ¶ Wheþer we hafe gon with þe same spyryt;  
 wheþer not with þe same traces; (19) ¶ But now late ȝee  
 trowyn; þat we excusyn vs at ȝou. ¶ But we speke þis thyngys  
 byfore god *witnesse* and þat in crist þat *I dysseyue ȝou not* ¶ Perfore  
 al þat *I hafe* seyd is for ȝoure edyficacyoun alperderest breþere;  
 (20) ¶ For I drede lest by hap . when I schal hafe comyn . þat  
 I fynde ȝou not suyche as I wyle . and I be foundyn of ȝou not  
 suche which ȝee wylle me *to be founden*; ¶ I drede lest by hap ..  
 contencyouns . emulacyouns . hatis discencyouns . bacbytyngys .  
 susurracyouns þat is sowyngys of discordys inflacyouns batis be  
 among ȝou; (21) ¶ lest eft when I schal hafe comyn; god meke  
 me at ȝou; and so I sorewe manye of þem þat byfore han synnyd .  
 and han not done þeyre penaunce of þeyre vnclemnesse . and  
 fornycacyoun . and vnchastite þat þey han done;

**L**cce<sup>1</sup> hoc tercio venio ad uos; *In ore duorum vel trium testium*  
 stabit omne verbum; (2) *predixi et predico . ut presens bis*  
 et nunc absens; *hijs qui ante peccauerunt et ceteris omnibus; quo-*  
*niam si venero iterum non parcam;* (3) *An experimentum queritis*

<sup>1</sup> The chapter-division of the English Authorized Version has been followed, though in the MS. Chap. XIII begins at Chap. XII, 14.

eius qui in me loquitur \* christus . qui in uobis non infirmatur .  
 sed potens est in uobis; (4) Nam etsi crucifixus est ex infirmitate .  
 sed uiuit ex uirtute dei; Num et uos infirmi sumus in illo; sed  
 uiuimus cum illo ex uirtute dei in uobis; (5) Vosmetipos temptate .  
 si estis in fide . ipsi uos probate; An non cognoscitis uosmetipos .  
 quia christus iesus in uobis est nisi forte reprobi estis; (6) Spero  
 autem quod cognoscitis quia nos non sumus reprobi; (7) oramus  
 autem dominum ut nichil malifaciatis . non ut nos probati pareamus;  
 sed ut uos quod bonum est faciatis . nos autem ut reprobi simus; (8)  
 Non enim aliquid possumus aduersus veritatem; sed pro ueritate;  
 (9) Gaudemus enim quando nos infirmi sumus . uos autem potentes  
 estis hoc et oramus . uestram consummacionem; (10) Ideo hoc  
 absens scribo . ut non presens durius agam . secundum potestatem  
 quam dominus dedit michi in edificacionem et non in destrucionem  
 uestram; (11) De cetero fratres gaudete . perfecti estote . exhorta-  
 mini . idem sapite . pacem habete; et deus pacis et dilectionis  
 erit uobiscum; (12) Salutate inuicem in osculo pacis; salutant  
 uos omnes sancti; (13) Gracia domini nostri iesu christi et caritas  
 dei et communicacio sancti spiritus sit cum omnibus uobis Amen (1)  
 ¶ Lo þis thrydde tyme þat I come to ȝou; And þen in þe mowth  
 of two or thre witnessys schal stande eche woord; (2) ¶ þefore  
 I byfore seyde twyes present and I sey byfore now absent to  
 þem þat han synned byfore . and to alle opere . þat if I eft come  
 I schal not spare . (3) ¶ Or wheþer ȝee seeke þe experymet or  
 prefe of hym þat spekys in me crist . þe whyche in ȝou is not  
 syk; but he is myghty in ȝow; (4) ¶ Forwhi if he be cruceyfyed  
 in oure infirmyte; but now he lyues in þe vertue of god; ¶ For-  
 why if we ben syke in hym . but we schal lyne with hym<sup>1</sup> of  
 þe vertue of god anentys ȝou; (5) Tempte ȝee ȝoureself . and preue  
 ȝee ȝou if ȝee ben in þe feiþ; ¶ Or wheþer ȝee knowe not ȝouself  
 þat iesu crist is in ȝou . but if it so be byhap þat ȝee ar reprouyd;  
 (6) ¶ I hope forsoþe þat ȝee knowyn þat we ar not reprouyd;  
 (7) we praye forsoþe to god þat ȝee do none ylle . not as we beseme  
 preuyd; but þat ȝee don þat good is; we forsoþe be we as bysemyn

<sup>1</sup> In the left margin is written *a*.

\* fol. 182, b, col. I.

reprofyd; (8) þerfore we may not any thynge ageynus þe soþnesse .  
but for þe soþnesse; (9) ¶ þerfore we ioyen when þat we ar syke;  
þee forsoþe ben myghty; *and þat not onely we ioyen* but ȝhe  
we prayen ȝoure *consummacyoun*; (10) ¶ þerfore absent I wryte  
þise thyngys to ȝou . þat I present do not *in ȝou* hardere aftyr þe  
power þat oure lord has gyfen to me in to edificacyoun *and not*  
*in to ȝoure destruccyoun* (11) ¶ Froheþen forþeward . breþere ioȝe  
ȝee . be ȝee \* parfite . *and exhorte ȝee to þat þe ȝongere . and þe*  
*same sauour ȝee . hafe ȝee pees . and god of pees and of loue*  
sehal be with ȝou; (12) ¶ Greete ȝee weel withinne to gydere  
in holy kosse ȝow greete weel alle seyntys; (13) þe grace of oure  
lord iesu crist *and þe comunyacayoun* of þe holy gost; be with  
alle ȝou Amen.

\* fol. 182, b, col. 2

## AD GALATAS

**P**aulus<sup>1</sup> apostolus . non ab hominibus neque per hominem . sed per iesum christum . et deuni patrem qui suscitauit eum a mortuis (2) et qui mecum sunt omnes fratres ecclesiis Galacie ; (3) Gracia uobis et pax a deo patre et domino nostro iesu christo . (4) qui dedit semetipsum pro peccatis nostris ut eriperet nos de presenti seculo nequam . secundum voluntatem dei et patris nostri (5) cui est gloria in secula seculorum amen ; (6) ¶ Miror quod sic tam cito transferemini ab eo qui uos uocauit in graciam christi in aliud ewangelium . (7) quod non est aliud nisi sunt aliqui qui uos conturbant . et uolunt conuertere euangeliu[m] christi ; (8) Sed licet nos aut angelus de celo euangelizet uobis preterquam quod euangelizauimus uobis . Anathema sit . (9) sicut predixi et nunc iterum dico ; Si quis uobis euangelisauerit . preter id quod accepistis anathema sit ; (10) ¶ Modo enim suadeo hominibus an deo ; aut quero hominibus placere ; si adhuc hominibus placerem christi seruus non essem ; (1) ¶ Poule apostyl . not of men nor thurgh man . but þurgh iesu crist and god þe fadyr . þe whyche has reysyd hym fro death . (2) and alle þe breþere þat ben with me to þe kyrkys of Galath . (3) grace to þou and pees of god oure fader and oure lord Iesu crist ; (4) ¶ þe whyche gaf hymself for oure synnes so þat he schulde delyuere vs of þe world wyckyd þat is now . aftyr þe wylle of god oure fadyr (5) to whom is glorye in to worldys of worldys amen (6) ¶ I wondre þat ȝee be so sone born ouer fro hym þat callyde ȝou in to þe grace of iesu crist . in to an oþer ewangelye (7) þe whiche is none oþer ; but if þat þer ben somme þat troblen ȝou ; and wylle conuerte

<sup>1</sup> Initial *P* extends in all down thirty-four lines, the circular part making five short lines in the column, the tail of the letter extending down twenty-two lines of normal length, and the ornamentation up seven lines to the upper margin.

þe ewangelye of crist; (8) ¶ but<sup>1</sup> þof we or an awngelle of heuyn ewangelyse to ȝou . but þat þat we hafe ewangelysyd to ȝou; be he cursyd; (9) ¶ As I hafe byforseyd . and now eft I seye . who so has ewangelysid to ȝou . but þat þat ȝee hafe takyn of vs . be he cursyd; (10) ¶ þerfore amoneste I now to god or to men; or wheþer I seeke to plesen to men; ¶ If I schulde ȝit plese to men I schulde not be cristis seruant (11) ¶ *Notum enim uobis facio euangelium quod euangelizatum est a me . quia non est secundum hominem .* (12) neque enim ego ab homine accepi illud . neque didici . sed per reuelacionem iesu christi; (13) *Audistis enim conuersacionem meam aliquando in iudaismo . quoniam supra modum perseguebar\* ecclesiam dei . et expugnabam illam .* (14) et proficiebam in Iudaismo supra multos coetaneos meos in genere meo . abundancius emulator existens paternarum mearum tradicionum . (15) ¶ *Cum autem placuit ei qui me segregauit ex utero matris mee et uocauit per gratiam suam .* (16) ut reuelaret filium suum in me ut euangelizarem illum in gentibus; continuo non adquieui carni et sanguini; (17) neque veni Ierosolimam ad antecessores meos apostolos; sed abij in arabiam et iterum reuersus sum damascum (11) ¶ þerfore I make it knowyn to ȝou . breþere þe Ewangelye þat is ewangelised of me . þat it is not aftyr þe man; (12) ¶ Nor I þerfore took it of man . nor leryd it of man . but þurh reuelacyoun of iesu crist; (13) ¶ For ȝee hafe herde my conuersacyoun sum tyme in Iudaisme . þat ouer mesure I pursuede þe kyrke of god . and I discounfytyde it . (14) and I profytede in Iuerye abouen manye of euene age in my kyn more aboundingly þan opere . beande a folewere of my fadrys tradicyouns; (15) When it lykys to hym forsoþe . þe whyche disceueryde me of þe wombe of my modyr . and had callyd þurh his grace . (16) þat he schulde schewe in me his sone and þat I schulde ewangelize hym in þe folc A none I assentyde not to þe flesch and to þe blood; (17) nor I cam not to Ierusalem to þe apostolys myn

<sup>1</sup> In the right margin is written *a*.

<sup>2</sup> *A* is written below this word in the lower margin.

\* fol. 183, a, col. 1.

antecessourys; but I went in to Arabye . and eft I am turnyd ageyn to Damasche (18) *Deinde<sup>1</sup> post annos tres veni Ierosolimam uidere petrum . et mansi apud eum diebus quindecim;* (19) *Alium autem apostolorum uidi neminem . nisi Iacobum fratrem domini;* (20) *Que autem scribo uobis . ecce coram deo quia non mencior;* (21) *Deinde veni in partes Syrye et Cilicie;* (22) *Eram autem ignotus facie ecclesijs Iudee que erant in christo iesu;* (23) *Tantum autem auditum habebant; quoniam qui persequebatur nos aliquando . nunc euangelizat fidem quam aliquando expugnabat.* (24) *et in me clarificabant deum;*

**D**einde post annos quatuordecim iterum ascendi Ierosolimam . cum Barnaba assumpto et Tito; (2) *Ascendi autem secundum reuelacionem . et contuli cum illis euangelium quod predico in gentibus; seorsum autem hijs qui videbantur esse aliquid . ne forte in vacuum currerem . aut euerrissem;* (3) *Sed neque Titus qui mecum erat cum esset gentilis; compulsus est circumcidendi;* (4) *sed propter subintroductos falsos fratres qui subintroierunt explorare libertatem nostram quam habemus in christo Iesu . ut nos in seruitutem redigerent;* (5) *quibus neque ad horam cessimus subiectioni; ut ueritas euangelij permaneat apud uos;* (6) *Ab hijs autem qui uidebantur esse aliquid quales aliquando fuerint . nichil mea interest\* Deus personam hominis non accipit; michi autem qui ridebantur esse aliquid . nichil contulerunt;* (7) *sed econtra cum vidissent quod creditum est michi euangelium prepucij; sicut et Petro circumisionis;* (8) *qui enim operatus est petro in apostolatum circumisionis . operatus est et michi inter gentes;* (9) *Et cum cognouissent graciam que data est michi Iacobus et Iohannes et Cephas que uidebantur columpne esse dextras dederunt michi et barnabe societatis . ut nos in gentes . ipsi autem in circumisionem.* (10) *tantum ut pauperum memores essemus; quod etiam solicitus fui hoc ipsum facere* (18) ¶ penne

<sup>1</sup> Initial *D* extends down four lines; in the right margin is written *cap. 2, cm 2*, surrounded by a fine line; but in the printed text the modern division of chapters is adhered to.

\* fol. 183, a, col. 2.

afty<sup>1</sup> thre ȝeer I cam to Ierusalem to se Petyr; and I dwellyde at hym fyftene dayes; (19) ¶ I saw none oþer forsoþe of þe Apostolys . but Iame oure lordys broþer; (20) ¶ þoo thyngys forsoþe þe whyche I wryte to ȝou; loo byfor god witnesse þat I lye not; (21) ¶ þen aftyr I cam in to þe partyes of syry and Cylyeye; (22) ¶ I was vnknowyn in þe face of þe kyrkys of Judee þat weryn in crist; (23) ¶ Only forsoþe an heerynge<sup>1</sup> þey hadde; þat he þat pursnede vs sum tyme; now ewangelyses þe feith . þat he debatyde som tyme . (24) and þei gloryfyedyn in me god (1) ¶ þen aftyr fourtene ȝeer eft I ascendyde to Ierusalem with Barnaba and Tyto takyn with (2) ¶ I ascendyde forsoþe aftyr þe reuelacyoun; and with þem I tolde þe ewangelye þat I preche in þe folc; I tolde forsoþe atwynne fro þem þe whiche besemedyn to be sumwhat of auctorytee lest by hap I schulde renne or hadde runnen<sup>2</sup> in veyne (3) ¶ But nor Tyto þat was with me when he hadde ben gentyle is compellyd to be circumcysyd . (4) nor at þe houre gaf we stede; to þeyre subieccyoun . but for þe false breþerene þe whyche vndyrentredyn to spye oure freeness<sup>3</sup> þat we hafe in iesu crist (5) þat þe soñnesse of þe ewangelye dwelle at ȝou; (6) ¶ Fro þem forsoþe þe whyche besemedyn sumwhat to be . whyche þey were sumtyme it fallys to me not to telle ¶ For god takys not mannys persone ¶ þey forsoþe þe whyche besemydyn any thyng to ben; noght þei dyden to me . (7) but þe contrarye when þei sene þat þe ewangelye of prepueye is betakyn to me . as it was to Petyr of cyrcumcysioun (8) ¶ For he þat wroghte Petyr in to þe apostolate of circumcision . and he wroghte me among þe folc; (9) ¶ And when þei had knownen þe grace þat is gyfen to me among þe folc . Iame and petyr and Ion þe whyche besemydyn to be pylerys of alle þe kyrke þey gyfen to me and to Barnaba witnessyng of companye . þat we among þe folc . þey forsoþe in to cyrcumcysioun (10) \*only þat we hadde mynde of þe poere; þat I was bysy þat same to done; (11) ¶ Cum autem venisset

<sup>1</sup> The second -e- of *heerynge* is written above the line, with caret after the first -e-.

<sup>2</sup> A in the right margin.

\* fol. 183, b, col. 1.

*Cephas Antiochiam in faciem ei restiti; quia reprehensibilis erat .*  
*(12) prius enim quam venirent quidam ab Iacobo cum gentibus*  
*edebat; Cum autem venissent subtrahebat et segregabat se timens*  
*eos qui ex circumcisione erant; (13) Et simulacioni eius concen-*  
*serunt ceteri Iudei . ita ut et barnabas duceretur ab eis in illam*  
*simulacionem; (14) sed cum vidisset quod non recte ambularent*  
*ad veritatem ewangelij . dixi Cephe coram omnibus; Si tu cum*  
*Iudeus sis gentiliter et non Iudeice viuis quomodo gentes cogis*  
*Iulaisare; (15) Nos natura Iudei . et non ex gentibus peccatores;*  
*(16) Scientes autem quod non iustificatur homo ex operibus legis*  
*nisi per fidem Iesu christi; et nos in christo iesu credimus . ut*  
*iustificemur ex fide Iesu christi . et non ex operibus legis; propter*  
*quod ex operibus non iustificabitur omnis caro; (17) quod si*  
*querentes iustificari in christo inueni sumus et ipsi peccatores;*  
*Numquid christus peccati minister est; Absit; (18) Si enim que*  
*destruxi hoc iterum edifico . preuaricatorem me constituo; (19)*  
*Ego enim per legem legi mortuus sum; ut deo uiuam; christo*  
*confixus sum cruce; (20) Viuo autem iam non ego; uiuit vero*  
*in me christus; quod autem nunc viuo in carne; in fide uiuo*  
*filiij dei; qui dilexit me et tradidit semetipsum pro me; (21) Non*  
*abicio graciā dei; Si enim per legem iusticia; ergo christus*  
*gratis mortuus est (11) ¶ When Petyr<sup>1</sup> forsoþe had comen to*  
*Antyoche I ageynstode hym in þe face . for he was to blame*  
*(12) ¶ For byfore þat som schulde come to Iame . he ete with*  
*þe folc; when forsoþe þei hadde eomen; he withdrew hym*  
*and dysseueryde hym dredande þem þe whiche were of þe cir-*  
*cumcysyoun . (13) and opere Iewys assentyd to þeire symula-*  
*cysyoun . so þat barnabas schulde be lad of þem in to þat symula-*  
*cysyoun (14) ¶ But when I saw þat þey wente not riȝtly to þe*  
*veryte of þe ewangelye; I seyde to Petyr byfore þem alle;*  
*¶ If þou O Petyr; when þou art a Iew lyuyst gently and not*  
*Iewly hou constreynes þou þe folc to lyfe Iewly (15) ¶ We purgh*  
*kynde ben Iewys and not synful men of þe folc . (16) we wytande*  
*forsoþe þat þe man is not Iustyfyed of þe dedys of þe lawe;*  
*but purgh þe feiþ of oure lord Iesu crist; ¶ And we trowyn in*

<sup>1</sup> In the left margin is written: *note of correccioun.*

Iesu crist þat we be iustyfyed of þe feyth of crist . and not of þe werkys of þe lawe; ¶ þerfore of þe werkys of þe lawe schal not be iustyfyed eche flesch (17) ¶ But if we sekande to be iustyfyed in crist and we ar founden synnars . wheþer crist is mynystre of synne ¶ God schylde (18) ¶ If þerfore \* þise thyngys þat I hafe destryed eft I bilde ageyn I stable me to be preuarycatour (19) ¶ þerfore þurh þe lawe . to þe lawe I am dead . and I am circumeysyed to þe crosse . þat I lyfe to crist; (20) I lyfe forsoþe þurh vertues but now not I aftyr þe flesch; crist forsoþe lyfes in me; ¶ þat forsoþe þat I now lyfe in þe flesch; I lyfe to þe feiþ of goddys sone<sup>1</sup> þe whyche has louyd me . and bytook hymself for me; (21) I caste not awey þe grace of god; þerfore if ryghtwysnesse is þurh þe lawe; þen crist freely is dead

**O**<sup>2</sup> *Insensati Galathe quis uos fascinavit non obedire veritati . ante quorum oculos Iesus christus prescriptus est . et in uobis crucifixus . (2) hoc solum volo a uobis discere; Ex operibus legis spiritum accepistis . an ex auditu fidei; (3) sic stulti estis . ut cum spiritu ceperitis nunc carne consummanini; (4) Tanta passi estis sine causa . si tamen sine causa; (5) Qui ergo tribuit uobis spiritum et operatur uirtutes in uobis ex operibus legis an ex auditu fidei; (6) Sicut scriptum est; Credidit Abraham deo et reputatum est ei ad iusticiam; (7) Cognoscite ergo quia qui ex fide sunt; hij sunt filij Abrahe; (8) Prouidens autem scriptura quia ex fide iustificat gentes deus; prenunciat Abrahe . quia benedictur in te omnes gentes; (9) Igitur qui ex fide sunt . benedictur cum fideli abraham; (10) Quicumque enim ex operibus sunt legis . sub maledicto sunt; scriptum est enim; maledictus omnis qui non permanserit in omnibus que scripta sunt in libro legis . ut faciat ea; (11) Quoniam autem in lege nemo iustificatur*

<sup>1</sup> MS. goddyssone.

<sup>2</sup> Initial *O* extends down four lines. In the space to the left, between the columns, is written *ca<sup>m</sup>* *3<sup>m</sup>*, surrounded by a line; in the right margin is written *c<sup>m</sup>* *3*.

\* fol. 183, b, col. 2.

apud deum manifestum est; quia iustus ex fide viuit; (12) lex autem non est in fide; sed qui fecerit eam vinet in illis; (13) christus nos redemit de maledicto legis . factus pro nobis maledictum; quia scriptum est . maledictus omnis qui pendet in ligno . (14) ut in gentibus benediccio Abrahe fieret in christo iesu ut pollicitatem spiritus accipiamus per fidem; (15) fratres secundum hominem dico; Tamen hominis confirmatum testamentum nemo spernit aut superordinavit; (1) ¶ Ha ȝee woode Galathys who ȝou has enchauntyd . or dysseued not for to obeysche to þe soþnesse; byfore þe eyen of whom erist iesu is dampnyd and in ȝou crucefyed; (2) þis of ȝow I wolde lerne . wheþer of þe werkys of þe lawe ȝee hafe taken þe spyryt . or of þe herynge of þe feyth; (3) ¶ þen be ȝee so folys . þat ȝee hafe begunnyn with þe spyryt; and now ȝee eendyn in þe flesch; (4) ¶ So manye thyngys ȝee suffryn withoute cause; if neþeles with oute cause it be but þat may profyte to ȝou þat thymg þat ȝee hafe suffryd if ȝee turne ageyn; (5) ¶ þerfore he þat gaf ȝou þe spyryt . and wyrkys vertues in ȝou . wheþer of þe werkys of þe lawe or of herynge\* of þe feith . (6) as it is wryten; Abraham leuyde to god; and it is arettyd to hym to riȝtwisnesse; (7) ¶ þerfore knowe ȝee þat þei þat ben of þe feiþ; þoo ben þe childre of Abraham; (8) ¶ þe holy writ forsoþe schewande byfore . þat god iustyfyes þe fole of þe feiþ . he warnede byfore to abraham . þat alle þe fole schal be blesyed in þee; (9) þerfore þei þat ben of þe feiþ . schal be blesyed with trewe Abraham; (10) ¶ þerfore who so ben of þe werkys of þe lawe; þei ben vnder þe waryng; ¶ For it is wryten; ¶ Waryyd is eche man þat dwellys not in alle þat ben writen in þe book of þe lawe . so þat he do þem; (11) ¶ For þat forsoþe þat no man is iustifyed in þe lawe at god; þerfore it is opyn . þat þe riȝtwys man lyfes of þe feiþ . (12) þe lawe forsoþe is not of þe feiþ; ¶ But he þat has done þoo thyngys; hee schal lyfe in þem; (13) Crist forsoþe has ageyn bouȝt vs of þe waryed of þe lawe; he is maad for vs þe waryed thyng of þe lawe; For it is wryten Waryed is eche man þat hangys in þe tre; (14) so þat in þe fole þe blesyng of Abraham schulde be

\* fol. 184, a, col. 1.

in iesu crist; þat we take þe byhest of þe spyryt þurh þe feip; (15) ¶ Breþere I seye or profe pise thynges aftyr þe man or aftyr mannys custome; ¶ Neþeles þe testament of man confermyd no man dyspysye<sup>1</sup> or ouerordeyne<sup>1</sup> (16) ¶ Abrahe dicte sunt promissiones et semini eius; Non dicit et seminibus quasi in multis. sed quasi in vno et semini tuo qui est christus; (17) hoc autem dico testamentum confirmatum a deo. que post quadringtones et triginta annos facta est lex. non iritum facit ad evacuandam promissionem; (18) Nam si ex lege hereditas iam non ex promissione; Abrahe autem per repromotionem donauit deus. (19) quid ergo lex. propter transgressiones posita est donec veniret semen cui promiserat. ordinata per angelos in manu mediatoris; (20) mediator autem vnius non est; deus autem vnum est. (21) Lex ergo aduersus promissa dei. Absit; si enim data esset lex que posset uiuificare uere ex lege esset iusticia; (22) sed conclusit scripta. omnia sub peccato. ut promissio ex fide iesu christi daretur credentibus; (23) prius autem quam veniret fides. sub lege custodiebamur conclusi in eam fidem que reuelanda erat; (24) Itaque lex pedagogus noster fuit in christo iesu. ut ex fide iustificemur. (25) At vbi venit fides iam non sumus sub pedagogo. (26) Omnes enim filij dei estis per fidem que est in christo Iesu; (27) Quicunque enim in christo baptisati estis christum induistis. (28) Non est Iudeus neque Grecus. non est seruus neque liber. non est masculus neque femina; Omnes enim uos vnum estis in christo iesu; (29) si autem uos christi ergo Abrahe semen estis; secundum promissionem heredes<sup>2</sup> (16) ¶\* To Abraham ben seyd promyssiouns. and to þe seed of hym; ¶ he seys not in þe seedys. as in manye; but as in one and in þi seed þat is crist; (17) ¶ þis forsoþe testament confermyd of god þurh sware. þat þe lawe makys not fals<sup>3</sup> for to voyde þe byheste þe whiche lawe is maad aftyr foure hundred and thretty þere; (18) ¶ Forwhy if of þe lawe were þe erytage þen is not of byheste; To abraham

<sup>1</sup> -þ has been inserted later at the end of these two words.

<sup>2</sup> A paragraph mark is placed before *heredes*, which is written underneath *promissionem* in the bottom margin.

<sup>3</sup> A in right margin, and underneath it *note*.

\* fol. 184, a, col. 2.

forsoþe god ȝaf þorouȝ byheste<sup>1</sup> (19) þerfore what þe lawe; or wherfore of god is þe lawe gyfen ¶ þe lawe is sett for transgressyon . tyl þe seed shulde hafe comen þat is crist to whom god hadde byhyght . ordeynyd þurgh þe aungelys . þat is Moyses and oþere mynystres of god in þe hand of þe medyatour; (20) A mene forsoþe of one is not; god forsoþe is one (21) ¶ þerfore þe lawe ageyn þe byhestys of god; God sehylde; For if þe lawe were gyfen þat myghte qwykne; þenne verrayly of þe lawe were ryghtwysnesse; (22) ¶ But þe wryt has concludyd alle thynghys . vndyr þe synne; þat þe byheste schulde be gyfen to þe beleeuande of þe feiþ of iesu crist; (23) ¶ Byfore forsoþe þat þe feiþ come . we were kept speryd vnder þe lawe in to þat feiþ þat was to be schewyd; (24) ¶ and þerfore þe lawe was oure mayster in iesu crist; þat we be iustyfyed of þe feiþ; (25) ¶ But when þe feiþ com . þen be we not vndyr Pedagoge; (26) ¶ For alle ȝee arn þe chyldre of god þurgh þe feiþ of iesu crist; (27) ¶ For who so ȝee be þat ar baptysyd in crist; ȝee ben clad in crist; (28) ¶ þer is not Iew nor Grec . þer is no seruaunt nor free man . þer is no man ne womman of þise one worþiere þan an oþer ¶ For alle ȝee ar one in crist; (29) and if ȝee forsoþe ar of crist þen be ȝee þe seed of Abraham . and ȝee ben heyrus of þe kyngdam after þe byheste;

**D**ico<sup>2</sup> autem quanto tempore . heres paruulus est . nichil differt a seruo . cum sit dominus omnium (2) sed sub tutoribus et auctoribus est usque ad prefinitum tempus a patre; (3) Ita et nos cum essemus paruuli . sub elementis huius mundi eramus seruientes; (4) At vbi venit plenitudo temporis misit deus filium suum factum ex muliere factum sub lege . (5) ut eos qui sub lege erant redimeret ut adopcionem filiorum reciperemus dei; (6) Quoniam autem estis filij dei misit deus spiritum filij sui in corda nostra clamantem Abba pater; (7) Itaque iam non est seruus sed filius; quod si filius et heres per deum; (8) sed tune quidem

<sup>1</sup> To . . . byheste is written in the right margin, with caret after of byheste.

<sup>2</sup> Initial D- extends down four lines; in the right margin c<sup>m</sup> 4<sup>m</sup> cap. 4<sup>m</sup>, surrounded by a red line.

ignorantes deum; ijs qui natura non sunt dij seruiebatis; (9) Nunc autem cum cognoueritis deum. immo cogniti sitis a deo quomodo conuertimini iterum ad infirma et egena elementa. quibus denuo seruire uultis; (10) \* Dies obseruatis et menses et tempora et annos; (11) timeo<sup>1</sup> uos ne forte sine causa laborauerim in uobis; (12) Estote sicut ego. quia et ego sicut uos; fratres obsecro uos nichil me lesistis; (13) Scitis autem quia per infirmitatem carnis euangelisau i uobis iam pridem; (14) et temptationem uestram in carne mea non spreuistis. neque respuistis. sed sicut angelum dei excepistis me sicut christum iesum; (15) Vbi est ergo beatitudo uestra; Testimonium enim perhiceo uobis. quia si fieri potuisset oculos uestros erissetis et dedissetis michi; (16) ergo inimicus factus sum uobis nerum dicens uobis; (17) Emulantur uos non bene. sed excludere uos nolunt ut illos emulenimi; (18) Bonum autem emulamini in bono semper; et non tantum cum presens sum apud uos; (19) filioli mei quos iterum parturio donec formetur christus in uobis; (20) vellem autem esse apud uos modo et mutare uocem meam quoniā confundar in uobis; (1) ¶ I<sup>2</sup> seye forsoþe. how long tyme þe eyr is a lytyl chyld. he dyuersys not fro a seruaunt þof he be lord of alle hys thyngys; (2) but vndyr tutours and defenderys he is vn to þe tyme determinyd of þe fadys; (3) So and we when we hadde ben lytle chyldre we were seruande vndyr þe elementys of þe worlde (4) ¶ But when þe plente of þe tyme cam. god sente his sone maad of womman maad vndyr þe lawe; (5) so þat þei þat were vndyr þe lawe he schulde bye ageyn. þat we schulde resceyue þe adopcion of þe chyldre. þat is þat we schulden be parteners of goddys gloriye; (6) ¶ For ȝee forsoþe ben þe chyldre of god; þerfore god sente þe spyryt of his sone in oure hertys cryande fadys fadys; (7) ¶ þerfore now is he not seruaunt but sone; and if he be sone and heyr he schal be purgh god; (8) ¶ but þen certys when ȝee were vntrewe not knowande god. ȝee seruedyn to þem þe whyche ben not goddys in peyre kynde (9) ¶ Now forsoþe when ȝee hafe

<sup>1</sup> -o written above the line, with caret after *time*.

<sup>2</sup> In the left margin is written *a*, and a hand points to it and the beginning of the paragraph.

knowe god but rāpere ȝee ben knowyn of god . how schal ȝee  
 turnyn eft to þe syke *and* þe nedys elementys to þe whyche ȝee  
 wylens eft serue ; (10) þe dayes ȝee kepe *and* monys *and* tymes  
*and* ȝeres ; (11) I drede forsoþe lest by happe with oute cause .  
 I hafe tranaylyd in ȝou (12) ¶ Be ȝee as I am *without* þe lawe  
 for I was *somtyme* in þe lawe as ȝee *wille* be ¶ Breþere I praye  
 ȝou . for ȝee hafe not hurt me . (13) ȝee witen forsoþe þat  
 þurgh þe infirmyte of flesch . I prechyd to ȝou þe euangelye  
 now fyrst ; (14) *and* ȝee dyspysyden not nor forsokyn ȝoure  
 temptacyoun . in myn flesch . but as an aungylle of god ȝee  
 hafe\* taken me as iesu crist . (15) ¶ þerfore where is ȝoure blyssed-  
 nesse ; ¶ þerfore I bere witnessc of ȝow þat if it myȝte hafe ben  
*to* þe profyt of þe kyrke ȝee schulde hafe put oute ȝoure eȝen  
*and* hafe gyfen to me ; (16) þerfore am I maad enemy to ȝou  
 seyande þe soþe to ȝou ; (17) þei louyn ȝou *but* not weel *or*  
*profitably* . but þey wyl excluden ȝou *fro* þe feiþ so þat þem ȝee  
 suye in *obseruauncys* of þe lawe ; (18) ¶ þe goode forsoþe sue  
 ȝee in goode enermore *and* not onely when I am present at ȝou ;  
 (19) mi litle chyldre þe whiche eft I bere ; til þat crist be formyd  
 in ȝou ; (20) ¶ I wolde forsoþe be at ȝou now ; *and* chaunge my  
 voice in blamande ȝou ; for I am schent in ȝou ; þat is *byfore*  
*opere* I am schamyd for ȝou (21) ¶ *Dicite michi qui sub lege uultis*  
*esse* . *legem non legistis* ; (22) *scriptum est enim* ; *quoniam Abraham*  
*duos filios habuit vnum de ancilla et vnum de libera* ; (23) *sed qui de*  
*ancilla secundum carnem natus est qui autem de libera per*  
*reppromissionem* ; (24) *que sunt per allegoriam dicta* ; *hec enim*  
*sunt duo testamenta* ; *vnum quidem in monte Syna in seruitutem*  
*generans que est agar* ; (25) *Syna enim mons est in Arabia qui*  
*coniunctus est ei qui nunc est Ierusalem* . *et seruit cum filijs suis* ;  
 (26) *Illa autem sursum qui est ierusalem libera est que est mater*  
*nostra* . (27) *scriptum est enim* ; *letare sterilis que non paris* ;  
*erumpe et cluma que non parturis quia multi filij deserte magis*  
*quam eius que non habet virum* ; (28) *Nos autem fratres secundum*  
*ysaiae promissionis filij sumus* . (29) *sed quomodo tunc qui se-*  
*cundum carnem natus fuerat persequebatur eum qui secundum*

\* fol. 184, b, col. 2.

*spiritum; ita et nunc. (30) sed quid dicit scriptura Eice ancillam et filium eius. non enim heres erit filius ancille cum filio libere; (31) Itaque fratres iam non sumus ancille filij sed libere. qua libertate christus nos liberauit*

*State et nolite iterum iugo seruitutis contineri (21) ¶ My chyldre*

*seye ȝee to me or answere me ȝee þat wil be vnder þe lawe  
hafe ȝee not redd þe lawe; (22) ¶ It is wryten þat Abraham  
hadde two chyldre one of þe maydyn; and one of þe free;  
(23) But he þat was of þe mayden. is born aftyr þe flesch.  
he forsoþe þat is of þe free is þurh<sup>1</sup> repromyssyoun. (24)  
þe whiche ben seyde by allegorye; þise forsoþe ben two  
testamentis one certis in þe mount of Syon gendrande men in  
to seruage; þe whyche is tokynd agar; (25) ¶ Syna forsoþe  
is an hyl in Arabye þe whiche is ioyned to hyre þat is  
now Ierusalem and seruys with his chyldre; (26) ¶ But þat  
Ierusalem forsoþe þat is aboue; sche is fre þe whiche is oure  
modyr; (27) ¶ þerfore it is writen; þou bareyne be glad þat  
þow berist not; brest oute and cry þow þat\* trauelyst not with  
chylde; For many chyldre ar more left. or forsakyn þen of  
hyr þathas þe husbande; (28) we forsoþe ben þe childre of byheste  
breþere. aftyr ysaac (29) ¶ But how þenne he þat was born  
aftyr þe flesch pursuede hym þat after þe spirit was born. so  
and it now; (30) ¶ But what seis holy wryt; Cast oute þe  
mayden and hyr chyld; for þe sone of þe mayden schal not be  
eyr with þe sone of þe free; (31) þerfore my breþere we be not  
þe sonys of þe mayden. but of þe fre wyfe. with þe whyche  
frenesse crist has vs delyueryd or maad free.*

*(1) þerfore stande ȝee and wile ȝee not eft be withholdyn vn-  
dyr þe ȝok of seruage (2) Ecce<sup>2</sup> ego Paulus dico uobis quoniam  
si circumcidamini christus uobis nichil proderit (3) Testificor  
autem rursum omni homini circumidenti se quoniam debitor*

<sup>1</sup> An *a* is written in the right margin opposite.

<sup>2</sup> Initial *E-* extends down four lines; in the left margin is written *c<sup>m</sup> 5, ca. 5*, surrounded by a line; however, in the printed text the verse-numbering of the Vulgate and English Authorized Version is followed.

\* fol. 185, a, col. 1.

est vniuerse legis faciende; (4) Euacuati estis a christo qui in lege iustificamini; a gracia excidistis; (5) Nos autem a spiritu ex fide spem iusticie expectamus; (6) nam in christo iesu . neque circumcisio . neque aliquid prepucium valet . sed fides que per dilectionem operatur; (7) Currebatis bene . quis nos impedinit ueritati non obedire; Nemini consenseritis . (8) persuasio hec non est ex eo qui uocat uos . (9) modicum fermentum totam massam corrumpit; (10) Ego autem confido in uobis in domino; quod nichil aliud sapietis; Qui autem conturbat uos; portabit iudicium quicumque est ille (11) ¶ Ego autem fratres si circumcisionem adhuc predico . quid adhuc persecucionem pacior . ergo euacuatum est scandalum crucis; (12) vtinam<sup>1</sup> et abeidantr qui uos conturbant; (2) ¶ Lo I Powyl sey to ȝou þat if ȝee ar cireumeysyd erist has profytyd not to ȝou; (3) I gife witnesse forsoþe to eche man cireumeydande hym þat he is dettour of alle þe lawe to be don; (4) ¶ ȝee ben voydyd fro erist; þe whyche ar iustifyed<sup>2</sup> in þe lawe . and ȝee hafe fallyd fro gracie; (5) ¶ We forsoþe abyden of þe feiþ hope of riȝtwynesse in þe holy sprynt (6) ¶ Forwhi in iesu erist noyþer cireumeysioun nor prepucye any thyng is worth . but þe feiþ þe whiche werkys by charytee (7) ¶ ȝee ronne weel who lettyde ȝou not to be Buxum to þe soþnesse . ¶ To none of þem hafe ȝee consentid (8) for þat persuasyoun is not of hym þat callyde ȝou . to þe lyf but of þe deuyl (9) ¶ A lytil sourdowgh<sup>3</sup> corruptis alle substaunce of þe leueyne; (10) ¶ I treste to ȝou in god þat ȝee none oper thyng sehul sauere þen þat þat I tauȝte ȝou ¶ he forsoþe þat sturbys \* ȝou<sup>4</sup> he schal bere þe dome or dampnacioun what so enere he is; (11) ¶ þe forþe breþere if I preche ȝit cyreumeysyoun; wherto suffre I ȝit persecucioun; ¶ þen it is voydyd þe sclaundre of þe crosse; (12) ¶ and wolde god þat þei were cuttyd awey þat sturble ȝon (13) Uos autem in libertatem uocati estis fratres . tantum ne libertatem in occasionem detis carnis . sed per spiritus<sup>5</sup>

<sup>1</sup> A in left margin.

<sup>2</sup> -fy- in iustifyed is written above the line, with caret after the former -y-.

<sup>3</sup> MS. sourdowgh.

<sup>4</sup> In the upper margin is written a, connected with this word by a line.

<sup>5</sup> Spiritus in right margin.

caritatem seruite inuicem; (14) omnis enim lex in uno sermone impletur; Diliges proximum tuum sicut te ipsum; (15) quod si inuicem inordetis et comedetis uidete ne ab inuicem consummamini; (16) Dico autem spiritu ambulate. et desideria carnis non perficiatis; (17) Caro enim concupiscit aduersus spiritum. spiritus autem aduersus carnem; Hec enim sibi aduersantur. ut non quecumque vultis illa faciatis; (18) quod si spiritu ducimini. non estis sub lege; (19) Manifesta autem sunt opera carnis. que sunt. fornicacio. immundicia. impudicicia. luxuria. (20) ydolorum seruitus. ueneficia. inimicicie. contenciones. emulaciones. ire. rixe. dissenciones. secle. (21) inuidie. homicidia. ebrietates. commessaciones. et hijs similia. que predico uobis sicut predixi. quoniam qui talia agunt regnum dei non consequentur; (22) Fructus autem Spiritus est. caritas. gaudium. pax. paciencia. longanimitas. bonitas. benignitas. mansuetudo. (23) fides. modestia. continencia. castitas. aduersus huiusmodi non est lex; (24) qui autem sunt christi carnem suam cruciferunt cum uicijs et concupiscencijs; (25) si spiritu uiuimus spiritu et ambulemus; (26) Non efficiamur inanis glorie cupidi. inuicem prouocantes inuidentes; (13) ¶ ȝee forsoþe breþere ar<sup>1</sup> callyd in to frenesse only þat ȝee gyfe not þe frenesse in occasyoun of flesch; but þurgh charyte of þe spyryt serue ȝee to gydere; (14) for alle þe lawe is fulfyld in one woord. þat is in one comaunderement of charyte; þou schalt loue þi neghebore as þiself; (15) For if ȝee byten with iuue togydere and etyn eche one oþer. by see ȝee ȝou lest ȝee be not fro o twynne eendyd; (16) ¶ I seye forsoþe in crist ¶ Go ȝee with þe spyryt. and þanne ȝee schal not parforme desyres of þe flesch; (17) for þe flesch coueytys ageyn þe spyryt; þe spyryte forsoþe ageyn þe flesch; For þise þingys to þemself togydere contrayen; so þat not alle þingis þat ȝee wilens after þe flesch þoo ȝee do (18) ¶ For if ȝee be lad after þe spyryt ȝee be not vnder þe lawe. (19) ¶ For þe dedys of þe<sup>2</sup> flesch ben opynly schewyd. þe whiche ar fornyeacyoun. vncleanness. vncchastite. lecherye. (20) seruyse

<sup>1</sup> In the right margin is written *a* and *note*.

<sup>2</sup> A hand drawn in red in the right margin points to this sentence.

of ydolys . Wycchecraftys . enemytees . *contencyouns* . enuyes . Wrathys . chydyngys . diseencyouns . sectis . (21) enuyes . Man\*slaghtys . dronkenessys . *commessacions* . and lyke to þise . þe whyche I preche to þou as I hafe seyd byfore . þat þei þat suyehe thyngis don þei schal not folewe þe kyngdam of heuyn (22) ¶ þe<sup>1</sup> fruyt forsoþe of þe spyryt is charyte . ioye . pees . paeience . longanymytee . goodnesse . benygnete . myldenesse . (23) feip . modestite . *contynence* chastite ; ageyn þise maner is no lawe ; (24) þei forsoþe þat ben of crist . þei hafe crucefyed þeyre flesch with þe vices . and þe lustys þerof . (25) ¶ If We lyue with þe spyryte ; go we with þe spyryt . (26) ¶ Be we not maad coueytouse of veyne glorye sturyng to gydere to wrathe . or to *contencyouns* . nor enuyande to gydere

**I** fratres<sup>2</sup> etsi *preoccupatus fuerit homo in aliquo delicto* . uos qui spiritales estis huiusmodi seruite in spiritu lenitatis considerans te ipsum ne et tu tempteris . (2) alter alterius onera portate . et sic adimplebitis legem christi ; (3) Nam si quis existimat se aliquid esse . cum nichil sit . ipse se seducit ; (4) opus autem suum probet unusquisque . et sic in semetipso tantum gloriam habebit et non in altero ; (5) unusquisque enim onus suum portabit ; (6) Comunicet autem his qui catezizatur uerbo ei qui catezizat in omnibus bonis (7) Nolite errare deus non irridetur ; (8) quod enim seminauerit homo hoc et metet . quoniam qui seminat in carne sua . de carne sua et metet corrupcionem ; qui autem seminat in spiritu ; de spiritu metet uitam eternam ; (9) Bonum autem facientes non deficiamus ; tempore enim suo metemus non deficientes ; (10) Ergo dum tempus habemus operemur bonum ad omnes ; maxime autem ad domesticos fidei ; (11) Videte qualibus literis scripsi uobis mea manu ; (12) Quicumque enim uolunt placere in carne . ij cogunt uos circumcidunt tantum ut crucis christi persecucionem paciantur non ; (13) Neque enim qui circumciduntur legem custodiunt . sed uolunt uos circumcidiri

<sup>1</sup> A in left margin.

<sup>2</sup> The upper part of the initial *F* extends down four lines, the lower part down ten more; in the left margin is written: *c<sup>m</sup> 6<sup>m</sup> cap<sup>m</sup> 6<sup>m</sup>*, surrounded by a line.

ut in carne uestra glorientur; (14) Michi autem absit gloriari nisi in cruce domini nostri iesu christi. per quem michi mundus crucifixus est et ego mundo; (15) In christo enim Iesu neque circumcisio aliquid ualet neque prepucium; sed noua creatura; (16) Et quicumque hanc regulam secuti fuerit. pax super illos et misericordia. et super israhel dei; (17) De cetero nemo michi molestus sit; Ego enim stigmata<sup>1</sup> domini Iesu in corpore meo porto; (18) Gracia domini nostri Iesu christi cum spiritu uestro fratres AmeN

(1) ¶ And<sup>2</sup> breþere if any man were occupyed or slyden in any trespass. ȝee þat ben goistly suyche a maner man enfourme ȝee in þe spirite of softnesse; biholdande þiselfe lest þat þou be not temptyd; (2) ¶ Oyþer of oper bere ȝee þe chargys and so ȝee schal fulfylle þe lawys of crist (3) ¶ Forwhi whoso trowys hym to be ought. when he be \* nought he disceyuyss hymselfe (4) ¶ His owne werk forsoþe profe or examyne eche man and so in hymselfe onely he schal hafe ioye and not in an oper mannys preysyng (5) ¶ Eche man forsoþe<sup>3</sup> schal bere his charge; (6) ¶ Comyne he forsoþe that is enformyd purgh þe woord; to hym þat enformys hym in alle goodys; (7) Erre ȝee not. god is not scornyd; (8) For þe thyng þat man sowis þoo thyngys he schal schere; and he þat sowys in his flesch; of his flesch he schal schere corruþeyoun;<sup>3</sup> he forsoþe þat sowys in þe spyryt; of þe spyryt he schal schere þe euerlastande lyf (9) ¶ Fayle not we doande þe goode; for in his tyme we schal schere not faylande; (10) ¶ þerfore whil<sup>3</sup> we hafe tyme. wyrke we good to alle and most forsoþe to þe homlyest of þe feiþ; (11) ¶ See ȝee with what lettrys I wrot to ȝou with my hande (12) whoso þerfore wil plese in þe flesch þei constreyne ȝou to be circumcydid; onely þat þei suffre not persecucyoun of þe crosse of crist; (13) For þei þat arm circumcydyd. kepe not þe lawe; but þei wile ȝou to be circumcydid þat þei ioyen in ȝoure flesch (14) ¶ To me forsoþe god schylde to ioye; but in<sup>3</sup> þe crosse of oure lord iesu crist. by whom þe world is crucyfyed to me; and I to þe world (15) for in iesu crist noyþer

<sup>1</sup> MS. *stigmata*.

<sup>2</sup> *a* in left margin.

<sup>3</sup> In the right margin opposite is written *a*.

\* fol. 185, b, col. 2.

circumcysyon nor prepucye any þing is worth . but newe creature .  
þat is newe lif purgh þe feiþ (16) ¶ And whoso euere has folwyd  
þis rewle ; pees be vpon þem and mercy and vpon israel of god ;  
(17) ¶ Heþin forþeward be no man heuysom to me ; for I forsoþe  
bere þe poyntys of peynys of oure lord iesu in my body . (18)  
¶ þe grace of oure lord iesu crist be with þoure spirite euere Amen.

## AD EPHESIOS

**P**aulus<sup>1</sup> apostolus *Iesu christi per uoluntatem dei sanctis omnibus qui sunt Ephesi et fidelibus in christo iesu*. (2) *Gracia uobis et pax a deo patre nostro et domino iesu christo*; (3) *Benedictus deus et pater domini nostri iesu christi qui benedixit nos in omni benedictione spiritali in celestibus in christo iesu*. (4) *sicut elegit nos in ipso ante mundi constitutionem*. *ut essemus sancti et immaculati in conspectu eius in caritate*; (5) *Qui predestinavit nos in adoptionem filiorum per iesum christum in ipsum*. secundum propositum uoluntatis sue (6) *in laudem glorie gracie sue*. *in qua gratificauit nos in dilecto filio suo* (7) *in quo habemus redempcionem per sanguinem eius*. *remissionem peccatorum secundum diuicias gracie eius*. (8) *que superabundauit in nobis in omni sapientia et prudencia*. (9) *ut notum faceret uobis sacramentum uoluntatis sue secundum bonum placitum eius quod proposuit in eo* (10) *in dispensacione plenitudinis temporum Instaurare omnia in christo que in celis et que in terra sunt in ipso* (11) *in quo et nos sorte vocati sumus predestinati secundum propositum eius qui omnia operatur secundum consilium voluntatis\* sue*. (12) *ut simus in laudem glorie eius*. *qui ante sperauimus in christo* (13) *in quo et uos cum audissetis uerbum ueritatis euangelium salutis uestre recepistis*; *In quo et credentes signati estis spiritu promissionis sancto*. (14) *qui est pignus hereditatis uestre in redempcionem adquisitionis in laudem glorie ipsius*; (1) ¶ Poule þe apostil of iesu crist. þurgh þe wille of god to alle þe sayntis and trewe men in iesu crist þat are atte Ephes (2) grace be to þou and pees of god oure fadyr and oure

<sup>1</sup> The upper part of the initial *P* extends down five lines, and within its loop is drawn a face; the lower part of the letter extends down the column to its foot. In right margin *c<sup>m</sup> 1<sup>m</sup> cap. 1<sup>m</sup>*, surrounded by a red line.

\* fol. 186, a, col. 1.

lord iesu crist . (3) ¶ þe blessyd god and fadyr of oure lord iesu crist þe whiche has blessyd vs in alle gostly blesсыng *hadd* in heuenys in crist . (4) as he has chosyn vs in hym byfore<sup>1</sup> þe consti-  
tucyoun of þe world þat we schulde ben holy . and vndefoulyd in his siȝte in charite ; (5) ¶ þe whiche has predesteynd vs in to þe adopeyoun of þe sonys in hym þurgh iesu crist . aftyr þe purpose of his wylle (6) in to þe lofynge of þe glorye of his grace ; in þe whiche he has gratyfied vs in his loued sone ; (7) in whom we hafe redempcyoun þurgh his blood . and remyssyoun of oure synnes after þe rychessis of his grace . (8) þe whiche has super-  
aboundid in vs in alle wisdam and queyntise (9) þat he schulde make knowyn to vs þe sacrament of his wille after þe goode lykyng of hym þat he purposyde in hym (10) in dispensaeyon of fulnesse of tymes to enstore alle þingys in crist . þe whiche in heuene and þe whiche in erþe ben in hym . (11) ¶ In whom ȝee and we ar callyd þurgh lotte aftyr his purpose . þe whiche werkys alle þingys after þe conseyl of his wille . (12) þat we be in to preysyng of his glorye . þe whyche han bifore hopyd in crist ; (13) ¶ In whom þat is to sey crist and ȝee had herd þe woord of soþnesse þe ewangelye of ȝoure hele . ¶ In whom also ȝee beleefende ȝee ar markyd with holy gost of þe byheste (14) þe whiche is wed of oure herytage in to byyng ageyn of þe purchase in to þe preysyng of his glorye (15) *Propterea et ego audiens fidem uestram que est in christo iesu et dilectionem quam habetis in omnes sanctos* ; (16) *non cesso gracias agens pro uobis memoriam faciens uestri in oracionibus meis* . (17) *ut deus domini nostri iesu christi pater glorie det uobis spiritum sapiencie et reuelacionis in agnicionem eius* ; (18) *illuminatos oculos cordis uestri ut sciatis que sit spes uocacionis eius que diuicie glorie hereditatis eius in sanctis* ; (19) *et que sit superueniens magnitudo uirtutis eius in nos qui credidimus secundum operacionem potencie uirtutis eius* (20) *quam operatus est in christo suscitans illum a mortuis et constituens ad dexteram suam in celestibus* (21) *supra omnem principatum et potestatem et uirtudem et dominacionem et omne nomen quod nominatur* ; *non solum in hoc seculo sed et in futuro* . (22) *et omnia subiecit*

<sup>1</sup> a in left margin.

*sub pedibus \* et ipsum dedit caput super omnem ecclesiam (23) que est corpus ipsius et plenitudo eius qui omnia in omnibus adimpletur (15) ¶ For þat I herande ȝoure feiþ þe whiche is in iesu crist and ȝoure loue in alle seyntis (16) I ceese not doande thankynghys for ȝou and makande mynde for ȝou in my prayerys; (17) þat god of oure lord Iesu crist þe fadyr of glorye gyfe ȝou þe spyrtyt of wysdam and of reuelacyoun in to þe agnyeyoun of hym; (18) and þat he make þe eȝen of ȝoure herte lyghtnyd; so þat ȝee knowe what be þe hope of ȝoure callynge and what ben þe rychesseyss of his gloryouse herytage and seyntys; (19) ¶ And ȝee wite what by þe mekenesse aboue semande of þe vertue of hym in to vs þe whylke beleeuyn aftyr þe wyrkyng of þe power of his vertue (20) þat he has wroght in crist reysande hym fro death and setande hym at þe rightsyde in heuyne (21) aboue eche princypate and potestate . and vertue and dominaeyoun and aboue alle name þat is namyd; ¶ Not onely in þis world but in þat þat is to come (22) alle thyng he has cast vnder his fete; ¶ and hym certys he gaf to<sup>1</sup> be þe hed abouen eche kyrke (23) þe whiche is þe body of hym and þe plente of hym . þe whiche is fulfilde . he beande alle thyngys in alle thyngys*

*Et<sup>2</sup> vos cum essetis mortui delictis et peccatis uestris. (2) in quibus aliquando ambulastis secundum seculum huius mundi . secundum principem potestatis heris huius spiritus qui nunc operatur in filiis diffidencie . (3) in quibus et nos omnes aliquando conuersati sumus in desiderijs carnis uestre . facientes voluntates carnis et cogitationum . et eramus natura filij ire sicut et ceteri; (4) Deus autem qui diues est misericordia propter nimiam caritatem suam qua dilexit nos; (5) et cum essemus mortui peccatis . conuiuificauit nos christus ; cuius gratia sumus Saluati . (6) et conresuscitauit et conseruare fecit in celestibus in christo iesu (7) ut ostenderet in seculis superuenientibus abundantes diuicias gracie sue in bonitate super nos in christo iesu; (8) Gracia enim saluati estis per fidem et hoc non ex uobis ; dei enim donum est (9) non ex operibus .*

<sup>1</sup> a in right margin.

<sup>2</sup> Initial *E*- extends down four lines; in the right margin *c<sup>m</sup> 2, cap. 2<sup>m</sup>*, within a red line.

ut ne quis glorietur; (10) ¶ Ipsius enim sumus factura creati in christo iesu in operibus bonis que preparauit deus ut in illis ambulemus; (11) propter quod memores estote. quod aliquando uos gentes eratis in carne qui dicimini prepucium ab ea que dicitur circumcisio in carne manufacta. (12) quia eratis illo in tempore sine christo alienati a conuersacione israel. et hospites testamentorum \* promissionis spem non habentes. et sine deo in hoc mundo; (13) nunc autem in christo iesu. uos qui aliquando eratis longe. facti estis prope in sanguine christi; (14) Ipse est enim pax nostra qui fecit vtraque vnum et medium parietem macerie soluens inimicicias in carne sua. (15) legem mandatorum decretis euacuans ut duos condat in semetipso in vno nouo homine faciens pacem (16) et reconciliet ambos in vno corpore deo per crucem interficiens inimiciciam in semetipso<sup>1</sup> (17) et ueniens euangelizauit pacem uobis qui longe fuistis. et pacem hijs qui prope; (18) quoniam per ipsum accessum habemus ambo in vno spiritu ad patrem; (19) Ergo iam non estis hospites et aduene sed estis ciues sanctorum et domestici dei (20) superedificati super fundamentum apostolorum et prophetarum; ipso summo angulari lapide christo iesu (21) in quo omnis edificacio constructa crescit in templum sanctum in domino (22) in quo et uos coedificamini in habitaculum dei in spiritu sancto (1) ¶ and ȝee were deade purgh trespasses and ȝoure synnes. (2) in þe whiche ȝee wentyn som tyme after þe conuersacyoun of þis world. after þe prince spyryt of þe power of þis eyr. þe whiche now werkys in to þe childre of dyffydence. þat is of þem mystrestande or of wanhope; (3) ¶ in þe whyche synnes and we alle are conuersate som tyme in desyres of ȝoure flesch doande þe wille of þe flesch and of þe thoughtys ¶ and we were as oþere purgh kynde þe childre of wrathe; (4) ¶ þerfore god þe which is ryche in mercy. for þe ouermyche charite þat he has loued vs. (5) and when we weren deade purgh synne he has quykyned vs in crist. purgh þe grace of whom ȝee arn sauyd. (6) and he has reysyd with. and maad vs to sytte with in heuyns in iesu crist (7) þat he schulde schewe in worldys comande abouen þe fulle rychessis

<sup>1</sup> ipso is written in the left margin, in a line with et ueniens, etc.

\* fol. 186, b, col. 1.

of his grace in goodnesse vp on vs in iesu erist; (8) ¶ For in grace byfore goande ȝee ar saufe þurgh þe feip . and þat not of ȝou; ¶ For it is þe gifte of god *purely* (9) and not sum deel of werkys . so þat no man ioye of *hyse werkys*; ¶ (10) For his makyng we ben sehapyd in iesu erist in gode werkys . þe which god has byfore ordeynyd þat we go in þem (11) ¶ For þe whiche thynghafe ȝee mynde þat ȝee were som tyme þe folc þe whiche were callyd prepueye . fro þat þat is seyd circumcisiooun maad with þe hand in þe flesch (12) þe whiche were þat tyme with oute erist alyenyd fro þe conuersaeyoun of israhel . and hostagers of þe testamentis . not hafande hope of promyssyoun and with oute god in þe worlde (13) ¶ Now forsoþe in iesu erist ȝee þat som tyme \* were fer fro; now ȝee ben made negh in þe blood of hym; (14) ¶ For he is oure pees þe which makys boþe thynghes one in þe mene wal of þe wal with oute morter vndoande þe enemytise in his flesch; (15) ¶ He voydande þe lawe of comaundementis . þat is þe lawe of *fleschly obseruauncys* . þurgh decrese or byddyngys of þe ewangelye . þat he make two in hymself in one newe man; he makande pees . (16) þat he reconsyle boþe in one body to god sleande þe enemyte in hymselfe . (17) ¶ and he comande he euangelisede þe pees to ȝou . þe whiche haddyn be fer; and pees to þem þe whiche were neygh; (18) for by hym we hafe gate boþe in one sprit to þe fadyr; (19) ¶ þerfore be not ȝee now hostagers and cumlyngys; but ȝee be þe cyteseyns of seyntys . and goddis homly meyne (20) edyfyed abouen vp on þe ground of þe apostolis and prophetis . he þe heye corner ston beande in iesu erist; (21) In whom eehe edyfiaeyoun bildyd; it growis in to an holy temple in oure lord; (22) ¶ in whom and be ȝee blessid in to habitacle of god in þe holy gost

**H**uius<sup>1</sup> rei gracia ego paulus uinctus christi iesu pro uobis gentibus; (2) si tamen audistis dispensacionem gracie dei que data est michi in uobis . (3) quoniam secundum reuelacionem notum

<sup>1</sup> Initial H extends down four lines; its ornamentation up seven more. In the right margin is written *c<sup>m</sup> 3, ca<sup>m</sup> 3*, surrounded by a line.

\* fol. 186, b, col. 2.

michi faciū est sacramentum; sicut supra scripsi in breui .  
 (4) prout potestis legentes intelligere prudenciam meam in misterio  
 christi . (5) quod alijs generacionibus non est agnatum filijs homi-  
 num . sicut nunc reuelatum est sanctis apostolis eius . et prophetis  
 in spiritu . (6) esse gentes coheredes et concorportales et conparticipes  
 promissionis eius in christo iesu . per euangelium (7) cuius factus  
 sum minister . secundum donum gracie dei que data est michi .  
 secundum operacionem uirtutis eius; (8) Michi omnium sanc-  
 torum minimo data est gracia hoc in gentibus euangeliare inues-  
 tigabiles virtutes vel diuicias christi . (9) et illuminare omnes que  
 sit dispensacio sacramenti absconditi a seculis in deo qui omnia  
 creauit; (10) ut innotescat principibus et potestatibus in celestibus  
 per ecclesiam multiformis sapiencia dei; (11) secundum prefini-  
 cionem seculorum quam fecit in christo iesu domino nostro (12) in  
 quo habemus fiduciam et accessum in confidencia per fidem eius;  
 (13) propter quod peto ne deficiatis in tribulacionibus meis pro nobis  
 que est gloria uestra (14) huius rei gracia flecto genua mea ad  
 patrem domini nostri iesu christi . (15) ex quo omnis paternitas in  
 celis et in terra nominatur . (16) ut det uobis secundum diuicias  
 glorie sue uirtutem corroborari per spiritum eius in interiori  
 homine . (17) Habitare christum per fidem in cordibus uestris in  
 caritate radicati et fundati\* (18) ut possitis comprehendere cum omni-  
 bus sanctis . que sit longitudo . latitudo . sublimitas et profundum.  
 (19) scire etiam supereminentem caritatem christi . ut impleamini  
 in omnem plenitudinem dei; (20) Ei autem qui potest omnia facere  
 superabundantur quam petimus aut intelligimus . secundum  
 uirtutem que operatur in nobis; (21) Ipsi gloria in secula et in  
 ecclesia . et in christo iesu in omnes generaciones seculi seculorum  
 AmeN (1) ¶ Thurgh þe grace of þis thyng I poule boundyn of  
 iesu crist for ȝou folc . (2) if þat ȝee hafe herd þe dyspensacyon of  
 þe grace of god þe whiche is gyfen to me in ȝou; (3) ¶ For whi after  
 þe reuelacion þe sacrament is made knowyn to me as I abouen  
 wroot schortly . (4) þat ȝee redande myghten vnderstante my  
 prudence in þe mynsterie of crist; (5) þe whiche is not knowe to  
 mennus childre in opere generacyouns . as it is now schewyd to his

\* fol. 187, a, col. 1.

holy apostolys *and* prophetys in þe spyrte . (6) þe folke to be coheyres . *and* concorporelys *and* conparteners in iesu crist . þurh þe ewangelye (7) of þe whiche I am maade mynystre after þe gifte of þe grace of god þe whiche is gifen to me after þe working of þe vertue of hym . (8) ¶ To me of alle seyntis leste is gyfen þis grace in þe folc to euangelyse þe rychessys inuestigable of crist ; (9) *and* to lighte alle þe beleefande þat þei vnderstande what be þe dispensacyoun of þe sacrament hid fro þe worldis þat is fro alle þe creaturys of þe world in god þe whiche has schapen alle thyngis . (10) þat þe wisdam of god waxe knowyn manye formys to princes *and* powers in heuynly thyngis þurh þe kyrke . (11) after þe bifore ordinaunce of worldys<sup>1</sup> þe whiche he maade in iesu crist oure lord (12) ¶ In whom we hafe trest *and* gate to in þe trestyng þurh þe feip of hym (13) ¶ For þe which þyng I aske þat ȝee defayle not in my tribulacyouns for ȝou þe whiche is ȝoure ioye ; (14) ¶ *and* by grace or cause of þis þing . I bowe my knees to þe fadyr of oure lord iesu crist (15) of whom alle fadernessee in heuen *and* in erþe is namyd . (16) þat he gyfe to ȝou after þe ryches of his glorye vertue . to be strenkthyd bi his spirite in þe inner man . (17) *and* crist for to dwellen þurh feip in oure hertys . ¶ ȝee rootyd *and* groundid in charyte (18) þat ȝee may comprehendende with alle seyntys what be þe hardnes of charyte *and* longnesse *and* heynesse *and* þe depnesse ; (19) ¶ Also to wite þe charyte of þe wisdam of crist aboue semande . þat ȝee be fulfild in to alle þe plente of god ; (20) ¶ To hym forsoþe þat may alle þyng make sur \* abundauntli þat we askyn or vnderstandyn after þe vertue þat he werkys in vs . (21) to hym be glorye in þe kyrke *and* in iesu crist in to alle generacions of þe worlde of worldys AmeN

**O**bsecro<sup>2</sup> itaque uos ego uinctus in domino; ut digne ambuletis uocacione qua uocati estis (2) cum omni humilitate et mansuetudine cum pacientia . supportantes iniicem in caritate; (3) soliciti

<sup>1</sup> In the left margin opposite is written *a*.

<sup>2</sup> Initial *O* extends down four lines; within it a face is drawn; in the right margin is written *c<sup>m</sup>. 4, cap<sup>m</sup>. 4<sup>m</sup>.*, surrounded by a line.

\* fol. 187, a, col. 2.

seruare unitatem spiritus in vinculo pacis; (4) vnum corpus . et unus  
 spiritus sicut vocati estis in vnam spem vocationis uestre . (5) vnum  
 dominus vna fides . vnum baptismus . (6) vnum deus et pater omnium .  
 qui super omnes et per omnia et in omnibus uobis; (7) vnicuique  
 uestrum data est gracia secundum mensuram donacionis christi .  
 (8) propter quod dicit; Ascendens in altum captiuam duxit captiuu-  
 itatem; dedit dona hominibus; (9) Quod autem ascendit . quid est  
 nisi quia et descendit primum in inferiores partes terre; (10) Qui  
 descendit et ipse est qui ascendit super omnes celos; ut  
 adimpleret omnia; (11) Et ipse dedit quosdam quidem apostolos .  
 quosdam autem prophetas . alios vero euangelistas . alios  
 autem pastores et doctores (12) ad consummacionem sanctorum  
 in opus ministerij in edificacionem corporis christi; (13) donec  
 occurramus omnes in unitate fidei . et agnitionis filij dei . in uirum  
 perfectum . in mensuram etatis plenitudinis christi . (14) ut iam  
 non simus paruuli fluctuantes et circumferamus omni vento doctrine  
 in nequicia hominum . in hastucia ad circumuencionem erroris .  
 (15) veritatem autem facientes . in caritate crescamus in illo per  
 omnia qui est caput christi . (16) ex quo totum corpus compactum  
 et connexum per omnem iuncturam sumministracionis . secundum  
 operacionem in mensuram vniuersusque membra augmentum  
 corporis faciens in edificacionem sui in caritate; (1) ¶ perfore  
 I beseche þou breþere I bounden in<sup>1</sup> oure lord þat þee  
 worshily go þurgh þe callyng þat þee ar callyd (2) with  
 alle mekenesse and myldenesse with pacyence vndyrberande  
 to gydere in charite (3) þee bysy to kepen þe vnyte of þe  
 spyrite in þe bond of pees; (4) ¶ One body and one spyryte .  
 os þee be callid in to one hope of þoure callyng; (5) One god one  
 feiþ . one baptem; (6) ¶ One god and fadyr of alle þe whiche  
 ouer alle and þurgh alle þyng and in alle vs . (7) ¶ To eche  
 one of vs forsoþe is gifen grace after þe mesure of þe gifte  
 of crist; (8) ¶ For þe whiche þyng seys þe<sup>1</sup> holy gost in  
 þe psalme; ¶ Crist ascendende in to heghte . þe caytyf cheytyf-  
 nesse he ledde and gaf giftys to men; (9) ¶ What is it forsoþe  
 þat he ascendyde but þat þat he descendyd fyrst in to þe

<sup>1</sup> In the right margin opposite is written *a*.

lowere<sup>1</sup> partyes of þe world; (10) ¶ He þat styede doun he is þat styede vp aboue alle heuenys; þat he schulde fulfille alle þyngys . (11) ¶ And gaf summe certys to ben \* Apostolys . somme forsoþe prophetys . oþere forsoþe euangelistis . and oþere forsoþe shepherdis and doctours (12) to þe fulfyllyng of holy men in to þe werk of mynstracyoun . in to þe bildyng of þe body of crist; (13) Til þat we alle renne ageyn in to þe vnyte of þe feiþ and of þe knowyng of þe childre of god ¶ and til we alle renne in to a parfite man in to þe mesure of þe fulle age of crist; (14) ¶ and be we not now as we were som tyme childre flicchande . and be we not borne abowte with eche wynd of eugyl lore in þe wickydnesse of man . and in sleyghte to þe deceytle of errour; (15) ¶ We forsoþe doande soþnesse in charite growe we in hym þat is oure hed crist bi alle thynge; (16) ¶ On whom alle þe body is maad to gydere and knyt to gydere by alle þe ioynture of vndermynystracion after þe wyryng down in mesure of eche membre . and he makys þe ekynge of þe body in to edyfacion of hym in charyte; (17) ¶ *Hoc igitur dico et testificor in domino ut iam non ambuletis sicut gentes ambulant in uanitate sensus sui;* (18) *tenebris obscuratum habentes intellectum . alienati a uita dei per ignoranciam que est in illis . propter cecitatem cordis eorum;* (19) *qui desperantes semetipsos . tradiderunt in pudicicie in operacionem immundicie omnis<sup>2</sup> in auariciam;* (20) *Vos autem non ita didicistis christum .* (21) *si tamen illum audistis . et in ipso edocti estis . sicut est ueritas in iesu .* (22) *deponere uos secundum pristinam conuersacionem ueterem hominem . qui corruptitur secundum desideria erroris* (23) ¶ *Renouamini autem spiritu mentis uestre .* (24) *et induite nouum hominem qui secundum deum creatus est in iusticia et sanctitate ueritatis;* (25) *propter quod deponentes mendacium . loquimini ueritatem vnuquisque cum proximo suo; quoniam sumus inuicem membra* (26) ¶ *Irascinimi et nolite peccare; sol non occidat super iracundium uestram;* (27) *Nolite locum dare diabolo;*

<sup>1</sup> There is a hole in the parchment after *lowere*.

<sup>2</sup> After *in mundicie* is written *omnes*, but *omnis* is written in the left margin, surrounded by a line; to be substituted for *omnes*.

(28) qui furabatur iam non furetur; magis autem laborat operando manibus suis quod bonum est; ut habeat unde tribuat necessitatem pacienti (29) ¶ omnis sermo malus ex ore uestro non procedat; sed si quis bonus est ad edificationem fidei ut det gratiam audientibus; (30) Et nolite contristare spiritum sanctum dei in quo signati estis in die redempcionis; (31) omnis amaritudo . et ira et indignacio . et clamor et blasphemya . tollatur a uobis cum omni malicia; (32) Es-tote autem inuicem benigni . misericordes<sup>1</sup> . donantes inuicem sicut et deus in christo donauit nobis (17) ¶ þis thyngh þefore I seye and gyfe witnesse in oure lord iesu þat ȝee gon not now \* as þe folc gon in vanyte of þer wit . (18) hafande a derk vndyrstandyng in merknesse . and alyened fro þe lyf of god þurgh ignoraunce þat is in þem for þe blyndnesse of þer herte (19) þe whiche despeyrande þei hafe betake þemselfe to leecherye in to wyrkyng of alle<sup>2</sup> vncleanness and þat in eoueytysse; (20) ¶ ȝee forsoþe hafe not leryd erist to be folowyd so; ¶ (21) If þat ȝee hafe herd hym and ȝee ar taught in hym as þe soþnesse is in iesu . (22) putte ȝee awey þe oolde man þe whiche is corrupt after þe desyres of error after þe firste conuersacion (23) ¶ Bee ȝee renewyd forsoþe with þe spyrit of ȝoure thought (24) and cloþe ȝee a newe man þe whiche is schapid after god and riȝtwisnes and holynes of veryte; (25) ¶ For þe whiche ȝee puttande awey lesyng speke ȝee þe soþnes eche man to his neghebore; for we ben eche one operis membrys; (26) Be ȝee wroth but wile ȝee not synne ¶ Not falle þe sunne vp on ȝoure wrathe (27) ¶ Gife ȝee no stede to þe deuel (28) ¶ He þat stal . stele he not now . but raþere werke he þat good is with his handis . þat he hafe whereof þat he gyfe to þe suffrande nede; (29) ¶ Eche ylle woord of ȝoure mouþ go it not forþ; but if ony be good to þe edyfacion of god<sup>3</sup> þat he gife grace to þe herande; (30) and wile ȝee not make sory þe holy spyrtyt of god in þe whiche ȝee ben tokynes in þe day of redempcion . (31) ¶ Alle bitternesse and wrathe . and indig-

<sup>1</sup> A defect in the parchment causes a space to be left between the second *r* and the *d* of *misericordes*.

<sup>2</sup> An *a* is written in the right margin opposite.

<sup>3</sup> A hand drawn in red in the right margin points to this word.

nacion and clamour . and blasphemye . be þei don awey fro þou with alle malice (32) ¶ Be ȝee withinne to gydere benygne and mercyable forgifande withinne to gydere as god in crist forgaf to ȝow

**E**stote <sup>1</sup> ergo imitatores dei sicut filij karissimi . (2) et ambulate in dileccione . sicut et christus dilexit nos et tradidit semetipsum pro nobis oblationem et hostiam deo in odorem suauitatis ; (3) Fornicacio autem et omnis immundicia aut auaricia . nec nominetur in uobis . sicut decet sanctos ; (4) aut turpitudo aut stultiloquium . aut scurilas que ad rem non pertinet . sed magis graciarum accio ; (5) hoc autem scitote intelligentes . quod omnis fornicator aut immundus aut auarus quod est ydolorum seruitus non habet hereditatem in regno christi et dei (6) ¶ Nemo uos seducat in anibus uerbis ; propter hec enim venit ira dei in filios diffidencie ; (7) nolite ergo effici particeps eorum ; (8) eratis aliquando tenebre . nunc autem lux in domino ; ut filij lucis ambulate ; (9) fructus autem lucis est in omni bonitate . et iusticia et ueritate . (10) probantes quid sit beneplacitum domino . (11) et nolite communicare operibus infructuosis tenebrarum . magis autem redarguite ; (12) que enim in \*occulto fiunt ab ipsis . turpe est et dicere ; (13) Omnia autem que arguuntur a lumine manifestantur ; omne enim quod manifestatur lumen est ; (14) propter quod dicit . surge qui dormis et exurge a mortuis . et illuminabit te christus ; (15) Videte itaque fratres quomodo caute ambuletis . non quasi insipientes . sed ut sapientes (16) redimentes tempus . quoniam dies mali sunt ; (17) propterea nolite fieri imprudentes . sed intelligentes que sit voluntas dei ; (18) Et nolite inebriari vino in quo est luxuria . sed implemini spiritu sancto (19) loquentes uobis metipsis in psalmis . et ympnis et canticis spiritualibus cantantes et psallentes in cordibus uestris domino (20) gracias agentes semper pro omnibus in nomine domini nostri iesu christi deo patri . (21) subiecti inuicem in timore christi (1) ¶ Perfore be ȝee foleweris of god as alþerderest childre . (2) and go ȝee in þe loue as crist has louyd ȝou . and has betakyn

<sup>1</sup> Initial E extends down four lines; in the right margin c<sup>m</sup>. 5. cap. 5, surrounded by a red line.

\* fol. 188, a, col. 1.

hymselfe oblaeyoun and hoost to god for vs in to þe<sup>1</sup> odoure of  
 swetnesse; (3) ¶ Fornyeaeyoun and alle vnclemnesse or coueytyse  
 be it not namyd in ȝou os it semys holy men. (4) or fylthe or  
 foly speche or harlotrye þe whiche pertenys to no thynge or  
 profite. but raþer doyng of thankyngys; (5) ¶ þerfore ȝee vnder-  
 standande wite ȝee þat. þat eche formycatour or vnclene or þe  
 auerouse man<sup>2</sup> þat is þe seruage of ydolys; has not herytage in  
 þe kyngdam of god and crist; (6) ¶ Noman ȝou begyle with veyne  
 woordys ¶ For þat þyng forsoþe cam þe wrathe of god in to þe  
 childre of mysbeleeue; (7) ¶ þerfore wile ȝee not be maade perce-  
 nerys of þem; (8) for ȝee were som tyme derknesse. now forsoþe  
 ȝee arn light in god; as þe children of light goo ȝee; (9) þe fruyte  
 of light is in alle goodnesse and riȝtwisnesse and soþnesse. (10)  
 prouande what be þe weel lykande of<sup>3</sup> god (11) ¶ and wile ȝee  
 not comyne with þe vnfructuous werkys of derknesse. but raþer  
 forsoþe blame ȝee; (12) þoo thyngis forsoþe þat be don in priuee  
 of þem. it is foul ȝhe for to seye; (13) ¶ for alle þoo thyngis þat  
 ar repreuyd of þe light; ben schewyd opyn; ¶ For al þat. þat  
 is so schewyd opyn is light; (14) ¶ þerfore seis þe holy gost<sup>4</sup>.  
 ¶ Rys þou þat slepist. and rys vp fro death and crist sehal  
 lightne þee. (15) ¶ þerfor see ȝee breþere. hou queyntely  
 þat ȝee go not as foolys. but as þe wise. (16) byande þe tyme  
 ageyn; for þe dayes ben ylle; (17) ¶ and þerfore wile ȝee not  
 be maad vnwise. but<sup>2</sup> vnderstandande what be þe wil of god  
 (18) ¶ and wile ȝee not be dronkyn with þe wyn in þe whilke is  
 leecherye; but be ȝee fulfilde with þe holy gost. (19) spekande  
 to ȝouself in psalmys \* and ympnys and gostly songys  
 syngande and with psalmys preysande in ȝoure hertis to oure  
 lorde. (20) Doande thankyngis euere to god<sup>5</sup> þe fadyr for  
 alle giftys in þe name of oure lord iesu crist; (21) ȝee subiect with  
 inne to gydere in þe drede of crist; (22) ¶ *Mulieres viris suis  
 subditi sint sicut domino.* (23) quoniam vir *caput* est mulieris

<sup>1</sup> A hand in left margin points to this word.

<sup>2</sup> A in left margin.

<sup>3</sup> In the right margin is written *to*, as an alternative to *of* in the text.

<sup>4</sup> A bird is drawn in the left margin opposite.

<sup>5</sup> In the right margin opposite is written *a*.

\* fol. 188, a, col. 2.

*sicut christus capit est ecclesie ipse salvator corporis . (24) sed sicut ecclesia subiecta est christo; ita et mulieres uiris suis in omnibus; (25) viri diligite vxores uestras sicut et christus dilexit ecclesiam et seipsum tradidit pro ea (26) ut ipsam sanctificaret . mundans lauacro aque in uerbo uite<sup>1</sup> . (27) ut exhiberet ipse sibi gloriosam ecclesiam inhabentem maculam aut rugam . aut aliquid huiusmodi . sed ut sit sancta et immaculata; (28) Ita et uiri debent diligere vxores suas ut corpora sua; qui suam vxorem diligit seipsum diligit; (29) Nemo enim umquam carnem suam odio habuit . sed nutrit et fouet eam sicut et christus ecclesiam . (30) quia membra sumus corporis eius de carne eius et de ossibus eius; (31) propter hoc relinquet homo patrem et matrem suam . et adhærebit vxori sue . et erunt duo in carne vna; (32) sacramentum hoc magnum est; Ego autem dico in christo et in ecclesia (33) verumptamen et uos singuli unusquisque suam vxorem sicut seipsum diligat; vxor autem virum suum timeat (22) ¶ Wymmen<sup>2</sup> be þei subiect to þeire husbandys as to þe lord; (23) for þe man is þe heed of þe woman as crist is þe heed of þe kyrke . he sauyour of his body; (24) But as þat kyrke is subiect to crist; so and wymmen in alle thyngys to þeire husbandys; (25) ¶ And men loue ȝee ȝoure wifes as crist has loued þe kyrke and has bitake hymselfe for it . (26) þat he clensende it with þe wasschynge of þe water . (27) schulde halwe it in þe woord of lyf; so þat he schulde make þe kyrke gloriouse to hym; It not hafande a spot or a wrynkylle or anythyng of suych manere . but þat it be holy and vndefoulyd; (28) ¶ and so men owen to loue þeir wifes os þeir own bodyes . for he þat loues his wyf; he louys hymselfe . (29) ¶ For no man euere hadde his flesch at hate . but he fedis it and nurschis it as crist dois þe kyrke . (30) ¶ For we ben þe membris of his body . of his flesch and of his bones; (31) ¶ þerfore þe man schal leue þe fader and þe moder and he schal clefe to his wife . and þei schal be two in one flesch; (32) ¶ þis is a great sacrament I seye forsoþe in crist and in þe kyrke; (33) ¶ Neþeles and ȝee sengly<sup>3</sup> eche*

<sup>1</sup> *In verbo uite* omitted in translation.

<sup>2</sup> Two heads are drawn, one under the other, in the right margin, surrounded by a fine line.

<sup>3</sup> A letter at the end of *sengly* has been erased.

man loue he his wyfe as hymselfe. ¶ and þe wif forsoþe drede sche  
hir husband . þat sche be subiect to hym

**F**ilij<sup>1</sup> obedite parentibus in domino<sup>2</sup>; hoc enim iustum est; (2)  
honora \* patrem tuum et matrem tuam . quod est mandatum  
primum in promissione . (3) ut bene sit tibi et sis longeus super  
terram ; (4) Et patres nolite ad iracundiam prouocare filios uestros .  
sed educate illos in disciplina et correpcione domini ; (5) serui obedite  
dominis carnalibus cum timore et tremore in simplicitate cordis  
uestri sicut christo ; (6) non ad oculum seruientes quasi hominibus  
placentes . sed ut serui christi facientes voluntatem dei ex animo  
(7) cum bona uoluntate seruientes sicut domino et non hominibus ;  
(8) scientes quoniam vniuersisque quodcumque fecerit bonum hoc  
percipiet a domino siue seruus siue liber ; (9) Et uos domini eadem  
facite illis. remittentes minas . scientes quia et illorum et uester dominus  
est in celis ; et personarum accepcio non est apud eum (1) ¶ ȝee  
childre obesche ȝee to þe fadyrs and ȝoure modyrs for þat is right-  
wyse ; (2) ¶ Worschipe þou þi fadyr and þi modyr<sup>3</sup> þat is þe firste  
comauendement in þe beheste (3) þat it be weel to þee and þou  
be longe lyf vpon þe erþe ; (4) ¶ and ȝee fadyrs wile ȝee not prouoke  
ȝoure childre to wrath ; but brynge ȝee þem forþ in þe lore and  
correccion of oure lord ; (5) ¶ Seruauntys obesche ȝee to þe fleschly  
lordys with þe tremblyng and drede of god in symplenes of  
ȝoure herte as to crist (6) ¶ Not seruande to þe eyghe as plesande  
to men ; but as þe seruauntis of crist . doande þe wil of god . of  
þe thought (7) with good wil seruande as to oure lord and not to  
men (8) wytande þat eche one who so has don good þat he schal  
take of oure lord ; Wheþer he be seruaunt or fre man ; (9) ¶ and  
ȝee lordis þe same<sup>3</sup> do ȝee forgiffande ȝoure manas . witande þat  
ȝoure and þeires and oures lord is in heuyn . and þat þe takyng  
of persone is not byfore hym (10) ¶ Decetereo fratres confortamini  
in domino et in potencia uirtutis eius ; (11) Induite uos armatura

<sup>1</sup> Initial *F* extended downwards across the lower margin.

<sup>2</sup> *in domino* omitted in translation.

<sup>3</sup> A hand drawn in red in the left margin points to this.

dei . ut possitis stare aduersus infidias diaboli . (12) quia non est nobis collectacio aduersus carnem et sanguinem . sed aduersus principes et potestates . aduersum mundi rectores tenebrarum harum contra spiritalia nequicie in celestibus ; (13) propterea accipite armaturam dei ut possitis resistere in die malo . et in omnibus perfecti stare ; (14) state ergo succincti lumbos uestros in ueritate . et induit lorica iusticie . (15) et calciati pedes in preparacione euangelij pacis . (16) in omnibus sumentes scutum fidei in quo possitis omnia tela nequissimi ignea extingue ; (17) et galiam salutis assumite et gladium spiritus quod est uerbum dei ; (18) per omnem oracionem et obsecracionem . orantes omni tempore in spiritu et in ipso uigilantes in omni instancia et obsecracione pro omnibus sanctis (19) et pro me ; ut detur michi sermo in apercione oris mei cum fiducia notum facere euangelij ministerium (20) pro quo legacione fungor in cathena ; ita \*ut in ipso audeam prout oportet me loqui . sed uerbum dei non potest alligari ; (21) vt autem et uos sciatis que circa me sunt . quid agam . omnia uobis nota faciet titus karissimus frater et fidelis minister in domino . (22) quem misi ad uos in hoc ipsum ut cognoscatis que circa uos sunt et consolentur corda uestra ; (23) pax fratribus et caritas cum christi fide a deo patre nostro et domino iesu christo ; (24) Gracia cum omnibus qui diligunt dominum nostrum iesum christum in incorrupcione AmeN ; (10) ¶ Ande breþere fro heneforþeward be þee comfortid in oure lord and in þe myght<sup>1</sup> of his vertue (11) Cloþe þee þou with þe<sup>2</sup> armour of god . þat þee may stande ageyn deceytys of þe deuyl ; (12) For þer is not to vs a stryft onely ageyn þe flesch and þe blood ; but ageyn princes and potestatis ageyn þe gouerners of þe world of þise derknessis ageyn þe gostly spryritis of ylle in henyns . þat is in þis lowere eyre ; (13) ¶ For þoo thyngys take þee þe armour of god þat þee may stande ageyn in þe euyl day and in alle thyngis to stande perfyly ; (14) ¶ þerfore stande þee gyrd to þoure thythes in soþnes. and þee clad with þe haberown

<sup>1</sup> A hand drawn in the left margin points to this.

<sup>2</sup> In the right margin a *c* is written opposite þe, and a faint line, halfway down which is written *a*, is drawn down the column connecting the line ending with þe with that ending *þe gost-(ly)*.

of riȝtwisnesse . (15) and *be ȝee* schod þe feet in þe dygftyng *þe* euangeli of pees . (16) ¶ In alle thyngys ȝee takande þe scheld of þe feiþ . in þe whiche ȝee may sleke alle þe fyrede dartyys of alþereuelest deuylle . (17) ¶ *and take ȝee* þe helm of hele . *and* þe swerd of þe spyryt þat is þe woord of god ; (18) ¶ þurgh eche prayere *and* besekyng ȝee prayende in þe spyryt in alle tyme *and* in þat spyryt ȝee wakande euermore in alle instaunce . *and* bi-sekyng for alle seyntus (19) *and* for me þat þe woord be gyfen to me in þe openyng of my mowþ . with trest for to make þe priuyte knowyn of þe euangelye ; (20) for þe whiche I vse legacion in þe cheyne . so þat I dar in it speke as it byhouys me ;<sup>1</sup> (21) ¶ *and* so þat ȝee forsoþe witen þat ben aboute me . what I do ; Alle thyngys schal Tytus my leuest broþer *and* trewe seruaunt in oure lord make knowyn to ȝou . (22) Whom I sende to ȝou in þat same thyng . þat ȝee knowe þoo thyngys þat ar aboute vs *don* *and* þat ȝowre hertis be *comfortyd* ; (23) ¶ Pees be to þe breþere *and* charyte with feiþ of god oure fadyr *and* oure lord iesu crist ; (24) ¶ Grace be with ȝou alle þe whiche louyn oure lord iesu crist with oute corrupcione AMEN

<sup>1</sup> Part of v. 20 is not translated.

## AD PHILIPENSES

*PAulus<sup>1</sup> et Timotheus serui iesu christi omnibus sanctis in christo  
iesu qui sunt philippis cum episcopis et diaconibus . (2) gracia  
uobis et pax a deo patre nostro et domino iesu christo ; (3) Gracias  
ago deo meo in omni memoria uestri (4) semper in cunctis oracionibus  
meis pro omnibus uobis . cum gaudeo deprecationem faciens\*  
(5) super communicacione uestra in euangelio christi a prima die  
vsque nunc (6) confidens in hoc ipsum quia qui cepit in uobis opus  
bonum perficiet usque in diem iesu christi (7) sicut est michi iustum  
hoc sentire pro omnibus uobis eo quod habeam uos in corde . et in  
uinculis meis et in defensione . et confirmatione euangeli . socios  
gaudij mei omnes uos esse ; (8) Testis enim michi est deus quomodo  
cupiam omnes uos in uisceribus christi iesu . (9) et hoc oro ut  
caritas uestra magis ac magis abundet in omni sciencia . et in omni  
sensu . (10) ut probetis pociora et sitis sinceres et sine offensa in die  
christi (11) repleti fructu iusticie per iesum christum in gloriam  
et laudem dei ; (12) scire autem uolo uos fratres que circa me sunt  
quia magis ad profectum venerunt euangeli . (13) ita ut uincula  
mea manifesta fierent in christo in omni pretorio et in ceteris  
omnibus locis ; (14) et plures e fratribus in domino confidentes  
uinculis meis confortati abundancius auderent sine timore uerbum  
dei loqui (1) ¶ Poule and tymothe þe seruauntys of iesu crist to alle  
þe seyntys in iesu crist þat ben at philippes with þe bischopis  
and þe deknys ; (2) Grace to ȝow and pees of god oure fader and  
oure lord iesu crist (3) ¶ I do thankyngys to my god in alle þe  
mynde of ȝou (4) euere in alle my prayers for alle ȝou . with ioye*

<sup>1</sup> The upper part of initial *P* extends down five lines, the lower across the lower margin.

\* fol. 189, a, col. 1.

makande prayere (5) of *zoure communycaeyoun* in þe euangelye of crist fro þe firste day to now (6) trestande þat same to be don of *zou* . for he þat bygan in *zou* þe goode werk ; he schal parforme in to þe day of iesu crist . (7) ¶ Os it is rightwis to me þat thyng to fele for alle *zou* in þat þat I hafe *zou* in herte *and in my bondys and in defenceyoun and confirmacion* of þe euangelie *zou* alle to be felaws of my ioye ; (8) ¶ For god is witnes to me . how I eoueyte *zou* alle to be in þe entraylis of iesu crist (9) ¶ *and þat I praye þat* *zoure charite more and more abunde in kunning and in alle wit.* (10) þat *zee* profe þe bettere thyngys . *and þat* *zee* be withoute corrupeyoun *and with* *oute* *blame* *vn* to þe day of *crist* *iesu* ; (11) *zee* fulfild with þe fruyt of *riȝtwisnesse* þurgh *iesu crist* in to *glorye and praysyng* of *god* ; (12) ¶ Breþere I wile *zou* forsoþe to knowe þat *poo* *thyngys* þat *arn* *aboute* *me* *þei* *comyn* *more* *to* *þe profyt* *of* *þe euangelye* *þen* *to* *þe peyrynge* . (13) so þat my bondys schulden be maad opyn in *crist* in *eche* *moot halle* . *and in alle oþere* . (14) so þat many of *þe breþere* in *oure* *lord* *trestande* *to* *my* *bondis* *schulde* *durn* *more* *abundauntly* *speke* *þe* *woord* *of* *god* *withoute* *drede* ; (15) ¶ *Quidam quidem et propter inuidiam et contencionem; quidam autem et propter bonam voluntatem christum predican* . (16) *quidam ex caritate scientes quoniam in defencionem euangelij positus sum; (17) quidam autem ex contencione christum anunciant non sincere. existimantes pressuram se suscitare uinculis meis;* (18) *quid enim omni modo siue per \*occasione* *siue per ueritatem christus anuncietur; et in hoc gaudeo sed et gaudebo;* (19) *scio enim quia hoc michi proueniet ad salutem per uestram oracionem et subministracionem spiritus iesu christi* (20) *secundum expectacionem meam et spem. quia in nullo confundar; sed in omni fiducia sicut semper et nunc magnificabitur christus in corpore meo. siue per uitam siue per mortem;* (21) *Miehi enim uiuere christus est. et mori lucrum;* (22) *quod si uiuere in carne hic michi fructus operis est. et ecce quid eligam ignoro* (23) *Coartor autem e duobus; Desiderium habens dissolui et cum christo esse multo magis melius;* (24) *permanere autem in carne necessarium est propter uos;* (25) *et hoc confidens scio*

\* fol. 189, a, col. 2.

quoniam manebo et permanebo omnibus uobis ad profectum uestrum  
 et gaudium fidei; (26) ut gratulacio uestra abundet in christo  
 iesu in me per meum aduentum iterum ad uos; (27) Tantum digne  
 in euangelio christi conuersamini . ut siue cum venero et videro  
 uos siue absens audiam de uobis ; quia statis in uno spiritu vnanimes  
 collaborantes fidei euangelij (28) et in nullo tereamini ab aduersarijs  
 que est illis causa perditionis ; uobis autem salutis et hec a deo  
 (29) quia uobis donatum est pro christo non solum ut in eo credatis .  
 sed ut et pro illo paciamini . (30) idem certamen habentes quale et  
 uidistis in me . et nunc audistis de me (15) ¶ Somme certys and  
 for enuye and contencyoun and som<sup>1</sup> forsope for good wyl  
 prechyn crist ; (16) and som forsope of charyte ; knowande þat I  
 am sett in to þe defensyon of þe euangelye ; (17) somme forsope  
 schewen crist of contencyoun not purely trowande þem to reyse  
 pressure to my bondys ; (18) ¶ þerfore what charge is it whil þat crist  
 is anuncyed vtterly ofþer þurgh occasyoun or þurgh soþnesse ;  
 and in þat I hafe ioye not onely ; but I schal ioye ; (19) ¶ For I  
 woot þat þat schal falle me to hele þurgh ȝoure prayere and þurgh  
 þe submynstracyoun of þe spyryte of iesu crist . (20) after þe  
 abydyng and my hope ; for in no thyng am I confoundyd ; but  
 in alle treyste as euere fro þe tyme of my<sup>2</sup> conuersyoun and now  
 crist schal be magnyfyed in my body ofþer by þe lyf or by þe  
 deth . (21) for crist is to me lyf ; and to dye it is to me wynnyng ;  
 (22) ¶ For if to lyue in þe flesch heere to me is þe frute of þe werk .  
 I woot not what I schal chese (23) ¶ I am constreyned forsope of  
 two thyngys hafande desyr to be vndone and myche bettere to be  
 with crist ; (24) ¶ To dwelle forsope in þe flesch . it is necessarye  
 for ȝou (25) and þat I trestande woot þat I schal dwelle not lytyl  
 while ; but lenge I schal dwelle with alle ȝou to ȝoure profite and  
 ioye and of god (26) þat ȝoure thankynge in iesu crist abunde in me  
 þurgh my comyng eft to ȝou ; (27) ¶ Only worþily be ȝee conuer-  
 saunt<sup>3</sup> in euangelie of \*crist . þat wheþer when I schal hafe comyn  
 and seyn ȝou or hafe ben absent and here of ȝou þat ȝee stande in

<sup>1</sup> In the right margin is written *Note here of preaching.*

<sup>2</sup> In the right margin *a* is written.

<sup>3</sup> *A* is written under this word in the bottom margin.

one spyryt trauaylende to gydere of one wille to þe feiþ of þe euangelye . (28) þat in nothyng ȝee be afeerd of þe aduersaryes þe whiche<sup>1</sup> is cause to þem of perdycyoun ; to ȝow forsoþe cause of hele ; and þat is of god (29) for to ȝou it is gyfen for crist not onely þat ȝee leue in hym ; but þat ȝee for hym suffre ; (30) ȝee hafande þe same certacyon ageyn þe enemys þe which<sup>2</sup> ȝee han seyn in me and herd of me

**S**<sup>I<sup>3</sup></sup> *qua ergo consolacio in christo quod solacium caritatis . si qua societas spiritus si qua sunt uiscera miseracionis (2) implete gaudium meum ut idem sapiatis eandem caritatem habentes vnanimes idipsum sencientes (3) nichil per contencionem neque per inanem gloriam . sed in humilitate superiores sibi inuicem arbitrantes (4) non que sua sunt singuli considerantes sed et ea que aliorum ; (5) Hoc enim sentite in uobis quod et in christo iesu ; (6) qui cum in forma dei esset non rapinam arbitratus est esse se equalem deo . (7) sed semetipsum exinanivit formam serui accipiens in similitudinem hominum factus . et habitu inuentus ut homo ; (8) humiliauit semetipsum factus obediens usque ad mortem ; mortem autem crucis ; (9) propter quod et dens illum exaltauit (10) et donauit illi nomen quod est super omne nomen . ut in nomine iesu omne genui fleetatur celestium terestrium et infernorum ; (11) et omnis lingua confiteatur quia dominus noster iesus christus in gloria est dei patris ; (12) Itaque karissimi mei sicut semper obedistis . non ut in presencia mea tantum sed multo magis nunc in absencia mea . cum metu et timore uestram operamini salutem ; (13) Deus est enim qui operatur in uobis et uelle et perficere pro bona uoluntate . (14) omnia autem facite sine murmuracionibus et hesitacionibus (15) ut sitis sine querela et simplices filij dei . sine reprehensione in medio nacionis praeue et peruerse . inter quos lucetis sicut luminaria in mundo (16) uerbum uite continentes*

<sup>1</sup> A is written in the left margin opposite.

<sup>2</sup> MS. *whichche*, *which-* being the last word of one line, and *-che* the beginning of the next.

<sup>3</sup> Initial S extends down four lines, its ornamentation down seven more. In the left margin is written *c<sup>m</sup>. 2. cap<sup>o</sup>. 2<sup>o</sup>*, surrounded by a line.

ad gloriam meam in die christi . quia non in uacuum cucurri . neque in uacuum laboram ; (17) sed et si immolor supra sacrificium et obsequium fidei uestre gaudeo et congratulor omnibus uobis ; (18) Id ipsum autem et uos<sup>1</sup> gaudete et congratulamini michi ; (1) ¶ þperfore þif any consolacyoun in crist be in þou ; if any solace of charitee ; if any felaschype of þe spyryt ; if any entraylys of mercy ; (2) fulfille ȝee my ioye þat ȝee saueryn þe same thyng . hafande þe same charyte of one wille þat thyng ȝee felande<sup>1</sup> ; (3) ¶ No thyng þurgh contencyoun nor þurgh veyne glorye ; but in mekenesse ȝee demande oþper to oþer oþere to be more souereyns byfor god (4) not sengelly biholdande þoo thyngys þat ar þeyrys ; but and þoo thyngys þat ben of þeyrs ; (5) ¶ For þat þyng<sup>\*</sup> fele ȝee in þou þat was in oure lord iesu ; (6) ¶ þat when he had ben in þe fourme of god he demede it not to be rauelyn hym to be euyn to god ; (7) but he anentyschid hymselfe takande þe schape of þe seruaunt ; ¶ In to þe liknesse of man he is maad ; and in habite he is foundyn of man ; (8) ¶ He mekede hymselfe maad obedient vnto þe deþ<sup>1</sup> ; þe deþ forsoþe of þe crosse ; (9) ¶ and þperfore god enhaunsyde hym and gaf to hym þe name þat is aboue<sup>2</sup> eche name ; (10) þat in þe name of iesu eche kne be bowyd of heuynly and erþely and of helle ; (11) and þat eche tunge knouleche ; þat oure lord iesu crist is in þe glorye of þe fader ; (12) ¶ þperfore my breþere as ȝee han euermore obeschyd not only in my presence . but myche more now in myn absence werke ȝee þoure hele with drede of herte and tremblyng of body (13) ¶ For god is he þat werkys in þou to wilne þe goode and to parforme þe goode and þat with good wille ; (14) ¶ Alle thyngys do ȝee withoute murmuracyouns and hesitaeyouns (15) þat ȝee be withoute playnt þe simple chyldre of god withoute repreheneyoun in þe myddys of a schrewde nacyoun and an ouerthwert among whom ȝee schynen as *lightus* in þe world (16) withholdande þe woord of lyf to my glorye in þe day of crist ; ¶ For I hafe not ronnen in voyde ; nor trauelyd in voyde (17) ¶ and if I be offryd aboue sacrifice and

<sup>1</sup> A is written in the left margin opposite.

<sup>2</sup> MS. *aboue*, the division of the line falling after the former *a*.

obsequie to ȝoure feiþ I ioye and I thanke to alle ȝow<sup>1</sup> (18) ¶ and ioye ȝee for þat same and thanke ȝee to me (19) ¶ Spero autem in domino iesu christo timotheum cito me mittere ad uos . ut et ego bono animo sim cognitis que circa uos sunt; (20) Neminem enim habeo tam vnanimem qui scincera affeccione pro uobis sollicitus sit; (21) Omnes enim que sua sunt querunt . non que sunt iesu christi; (22) Experimentum autem eius cognoscite . quoniam sicut patri filius mecum seruivit in euangelio; (23) hunc ergo spero me mittere ad uos; mox ut uidero que circa me sunt; (24) Confido autem in domino quoniam et ipse veniam ad uos cito; (25) Necessarium autem existimauit Epafroditum fratrem et cooperatorem et conmilitationem meum . uestrum autem apostolum et ministrum necessitatis mee mittere ad uos . (26) quoniam quidem omnes uos des[i]derabat et mestus erat; propterea quod audieratis illum infirmatum; nam et infirmatus est usque ad mortem; (27) sed deus misertus eius non solum autem eius uerum etiam et mei ne tristiciam super tristiciam haberem . (28) Festinancius ergo misi illum ut uiso eo iterum gaudeatis; et ego sine tristicia sim; (29) Excipite itaque illum cum omni gaudeo in domino et eiusmodi cum honore habetote; (30) quoniam propter opus christi usque ad mortem accessit tradens animam suam ut impleret id quod ex uobis deerat erga meum obsequium\* (19) ¶ I hope forsope in oure lord iesu me soone to sende tymothe to ȝou . so þat I be of good wille; þise thyngys knowyn þat ar abowte me; (20) ¶ For no man hafe I so acordande in wille; þe whiche is so bysy for ȝou in so pure affec-eyoun; (21) ¶ For alle sekyn þat þeyris ben and not þat are iesu cristis; (22) ¶ þe experyment of hym knowe ȝee . for as þe chyld to þe fader so he seruys with me in þe euangelye; (23) þerfore hym I hope me to sende to ȝou as soone as I see þe Issue of þe thyngys þat ar aboute me; (24) ¶ I treste forsoþe in oure lord; þat he schal come to ȝou soone; (25) ¶ and I trowyde necessarye to sende to ȝou Epafrodyto þe broþer and werkere with me in þe euangelye and my conmyliton . ȝoure forsoþe apostyl and þe mynyster of my nede; (26) for certys he has desyryd ȝou alle

<sup>1</sup> In the right margin is written *a*.

\* fol. 190, a, col. 1.

to see; and was sory for þat þat ȝee had herd hym to be syk . (27) ¶ For why he was syk vnto þe death; but god has mercy on hym; Not only forsoþe on hym; but ȝhe and of me . lest I schulde hafe sorwe vp on sorwe; (28) ¶ þerfore more hastely I sende hym; þat he seyn ȝee eft ioye and þat I be withoute sorynesse . (29) ¶ Taake ȝee hym with alle ioye in oure lord. and hafe ȝee hym on suych manere with alle worschype; (30) forwhi for þe werk of crist he neghyde to þe death he bytakande his sowle þat he schulde fulfille þat þat wantyde of ȝou as anentys my seruyse.

**D**E<sup>1</sup> cetero fratres mei gaudete in domino; eadem uobis scribere michi quidem non pigrum uobis autem necessarium; (2) videte canes uidete malos operarios; videte concisionem; (3) Nos enim sumus circumcisio qui spiritu dei seruimus et gloriamur in christo iesu et non in carne fiduciam habentes (4) quamquam et ego habeam . confidenciam in carne; Si quis autem alius uidetur confidere in carne ego magis (5) circumcisus octaua die ex genere israhel de tribu beniamin; hebreus ex hebreis . secundum legem phariseus . (6) secundum emulacionem persequens ecclesiam dei secundum iusticiam que in lege est conuersatus sine querela; (7) sed que michi fuerunt lucra; hec arbitratus sum propter christum detrimenta; (8) verumptamen existimo omnia detrimentum esse propter eminentem scienciam iesu christi domini mei; propter quem omnia detrimentum feci et arbitror ut stercora ut christum lucrifaciam . (9) et irueniar in illo non habens meam iusticiam . que ex lege est . sed illam que ex fide est christi iesu que ex deo est iusticia in fide (10) ad cognoscendum illum et uirtutem resureccionis eius et societatem passionum eius (11) configuratus morti eius . si quo modo occurram ad resureccionem que est ex mortuis (12) non quod iam acceperim aut iam perfectus sim (1) ¶ Fro heþen forþeward my breþere ioye ȝee in oure lord; But þoo\* thyngys to wryte to ȝou<sup>2</sup> þe whyche I seyde byfore . to me certys it is not slow; <sup>3</sup> to ȝou it is necessarye ageyn þe false apostolys; (2) ¶ Sec

<sup>1</sup> Initial D extends down four lines; in the left margin is written <sup>cm</sup> 3, cap. 3, cap. 3 only being surrounded by a red line.

<sup>2</sup> In the upper margin is written *a*, attached to this word by a line.

<sup>3</sup> *A* is written in the right margin opposite.

\* fol. 190, a, col. 2.

see þe howndys . þat is knowe ȝee þem to be howndys; see ȝee  
 þe ylle werkerys see ȝee þe concysyoun þat is knowe ȝee þe  
 separacion; (3) For we ben circumcysyoun þe whiche seruyn to  
 god with þe spyrite and ioyen in iesu crist; and not in þe flesch<sup>1</sup>  
 hafande trest (4) al þof I hafe confydence in þe flesch; ¶ If any  
 oþer is seyn to treste in þe<sup>2</sup> flesch . I rafere owe to trest þan þei  
 false apostolys (5) for I am circumcydyd þe eyghtende day fro  
 my natyuyte of þe gendre of israhel of þe tribe of beniamyn and  
 Ebrue born of þe Ebrwes and after þe lawe an pharysee (6) I  
 pursuande þe kyrke of god after þe loue of þe lawe and I conuersate  
 withoute pleynte after þe rightwisnes þat is in þe lawe (7) ¶ But  
 þoo thyngys þat were wynnnyng to me byfore crist; þem I demyd  
 to be apeyryng for crist; (8) ¶ But neþeles I trowe alle thyngys  
 to be apeyrement for þe besemande wisdam of oure lord iesu  
 crist; ¶ For whom alle thyng I made to be apeyrement and  
 demyde þem as toordys; þat I wynne crist (9) and þat I be founde  
 þe membre in hym not hafande my rightwisnes þat is of þe lawe .  
 but þat is of þe feiþ of iesu crist þe whiche is of god þe right-  
 wisnes of þe feiþ (10) to knowe hym and þe vertue of hys resurec-  
 cion and felaschipe of þe passyon of hym . (11) I configured to þe  
 deaþ of hym; if any manere may renne to þe resureccion þat is of  
 þe deade (12) ¶ not þat I now hafe taken; or þat I now be perfyte  
 ¶ *Sequor autem si quo modo comprehendam in quo et comprehensus  
 sum a christo iesu; (13) fratres ego me non arbitror comprehendisse;  
 vnum autem quidem que retro sunt obliuiscens ad ea uero que  
 priora sunt extendens me ipsum (14) ad destinatum persequor ad<sup>3</sup>  
 brauium superne vocacionis dei in christo iesu; (15) Quicumque  
 ergo perfecti sumus hoc senciamus; et si quid aliter sapitis et hoc  
 uobis deus reuelabit; (16) verumptamen ad quod peruenimus ut  
 idem sapiamus . et in eadem regula permaneamus; (17) Imitatores  
 mei estote fratres et obseruate eos qui ita ambulant sicut habetis  
 formam nostram; (18) multi enim ambulant quos sepe dicebam  
 uobis; Nunc autem et flens dico inimicos crucis christi (19) quorum*

<sup>1</sup> *A* is written in the right margin.

<sup>2</sup> *Note* is written in the right margin.

<sup>3</sup> *Ad* is written in the right margin, with caret after *persequor*.

finis interitus quorum deus uenter est et gloria in confusione eorum; qui terrena sapiunt; (20) Nostra autem conuersacio in celis est; vnde etiam saluatorem expectamus dominum nostrum iesum christum. (21) qui reformabit corpus humilitatis nostre configuratum corpori claritatis sue secundum operacionem qua possit sibi subicere omnia; ¶ But I suwe forsoþe so þat I take in þat manere in þe whiche I am takyn of oure\* lord<sup>1</sup> iesu crist; (13) But breþere I trowe not me so to hafe takyn any thyng forsoþe; But þoo thyngys þat ar behynde I forgetande and spredande me forsoþe to þoo thynges þat ar fyrst. (14) I pursue to þe ordeynd mede of þe heyghe callyng of god in iesu crist. (15) ¶ þerfore who so we be þat ar parfyte fele we þat we ar imparfit in comparysoun of þe perfeccyoun þat is comyn ¶ and ȝif ȝee any oþerwyse saueryn now and þat god schal schewe to ȝou þurgh his mercy. (16) ¶ Neþeless holde ȝee þat to whyche ȝee ar comyn; to þat ȝee saueren þe same thyng so þat ȝee dwelle in þe same rewle; (17) ¶ Mi breþere be ȝee my folowerys and take heede of þem þat so gon as ȝee han<sup>2</sup> oure forme; (18) ¶ For many gon þe whiche ȝerne I hafe seyd to ȝou; but now forsoþe I sey gretande hem to be þe enemys of þe crosse of crist. (19) þe eende of whom þe death. and of whom þe bely is þeire god. and þe glorye of þem is in confusyoun. of þem þat saueryn erþely þingys<sup>3</sup> (20) ¶ Oure forsoþe conuersacion is in heuyn. ȝhe wherfore we abydyn oure lord iesu crist saueour (21) þe whiche has reformyd þe body of oure mekenesse configuryd to þe body of his clernes after þe werkynge with þe whiche he may make alle thyng subiect to hym

**I**taque<sup>4</sup> fratres mei karissimi et desiderantissimi gaudium meum et corona mea; sic state in domino karissimi; (2) euchiodiam rogo et sintichen deprecor id ipsum sapere in domino; (3) etiam et

<sup>1</sup> After this word is a dash and dot.

<sup>2</sup> In the left margin is written *a*, and a hand points to *han*.

<sup>3</sup> *A* is written in the left margin opposite.

<sup>4</sup> Initial *I*, in the margin, extends from five lines above this line to the foot of the column; it is terminated by a crown above, and by a grotesque animal below. In the left margin is written *c<sup>m</sup>. 4, cap. 4*, surrounded by a line.

\* fol. 190, b, col. 1.

rogo te germane compar adiua illas que mecum laborauerunt  
 in euangelio cum clemente et ceteris adiutoribus meis . quorum  
 nomina sunt in libro uite; (4) *Gaudete in domino semper iterum*  
*dico gaudete . (5) Modestia uestra nota sit hominibus . dominus*  
*prope est; (6) Nichil solliciti sitis sed in omni oracione et obse-*  
*cracione cum graciarum accione peticiones uestre innotescant apud*  
*deum; (7) et pax dei que exsuperat omnem sensum custodiat corda*  
*uestra et intelligencias uestras in christo iesu domino nostro*  
 (1) ¶ *perfore my leuest breþere and alþerdesyrest; þe whiche ben*  
*my ioye and my corowne; so stande ȝee in oure lord þat ȝee*  
*be alþerlefest (2) ¶ I praye euchedye<sup>1</sup> and I praye syntheen þe same*  
*thyng to sauere in oure lord (3) ¶ and also I praye þe German myn*  
*euyn helpare helpe þou þem þe whiche han trauelyd with me in*  
*þe euangelye with clement and oþere of my helparys þe namys*  
*of whom ben in þe book of lyfe (4) ¶ Ioye ȝee in oure lord<sup>1</sup> euer-*  
*more; eft I seye ioye ȝee; (5) ȝoure debonertee be it knowyn to*  
*alle men for oure lord is neygh; (6) ¶ Of no thyng be ȝee bysy but*  
*in alle prayere and bysekynge with doyng of \* thankyngys ȝoure*  
*askyngys be knowyn byfor god; (7) ¶ and þe pees of god þe*  
*whyche ouercomes alle wit . kepe it ȝoure hertys and ȝoure vnder-*  
*standyngys in iesu crist; (8) ¶ De cetero fratres quecumque sunt*  
*vera; quecumque pudica quecumque iusta . quecumque sancta .*  
*quecumque amabilia quecumque bone fame . si qua uirtus . si qua*  
*laus discipline . hec cogitate; (9) que et didicistis . et accepistis . et*  
*audistis et uidistis in me . hec agite et deus pacis erit uobiscum;*  
 (10) *Gauisus sum autem in domino uehementer . quoniam tandem*  
*aliquando refloruijis pro me sentire sicut et senciebatis;*  
*Occupati autem eratis; (11) non quasi propter penuriam dico . ego*  
*enim didici in quibus sum sufficiens esse; (12) scio et humiliari;*  
*scio et abundare; vbique et in omnibus institutus sum . et saciari .*  
*et esurire . et abundare et penuriam pati; (13) omnia possum . in*  
*eo qui me confortat; (14) Verumtamen bene fecistis communicantes*  
*tribulacioni mee; (15) scitis autem et uos philipenses quod in*  
*principio euangelii quando profectus sum a macedonia; nulla*

<sup>1</sup> A is written in the left margin.

\* fol. 190, b, col. 2.

michi ecclesia communicauit in racione dati et accepti nisi uos soli ;  
 (16) qui[a] et thesalonicam et semel et bis in vsum michi misistis  
 (17) non quia quero datum sed requiro fructum abundantem in  
 racione uestra ; (18) habeo autem omnia et abundo ; Repletus sum  
 autem acceptis ab epafroditu que misistis in odorem suauitatis .  
 hostiam acceptam placentem deo (19) Deus autem meus impleat  
 omne desiderium uestrum secundum diuicias suas in gloria in  
 christo iesu ; (20) Deo autem et patri nostro gloria in secula seculo-  
 rum amen ; (21) Salutate omnem sanctum in christo iesu . Salutant  
 uos qui mecum sunt fratres ; (22) Salutant uos omnes sancti maxime  
 autem qui de cesaris domo sunt ; (23) gracia domini nostri iesu  
 christi cum spiritu uestro amen (8) ¶ Fro heþen forþewardys  
 breþere what þyngys þat ben soþe and whyche ben chaste and  
 whyche ryȝtwyse . whiche holy whiche louable . and whiche ben  
 of good fame ; if any vertue . if any preysyng of dyscyplyne ben  
 in þise . þenke ȝee þise þyngys (9) þe whiche ȝee han leryd and  
 takyn and seen and herd of me ¶ þise þyngys do ȝee and god of  
 pees schal be with ȝou (10) ¶ I am ioyed in oure lord gretly for-  
 soþe ; for at þe laste sum tyme ȝee floureden ageyn for to fele for  
 me as som tyme ȝee feledyn ¶ ȝee were occupied forsoþe . þat  
 is ȝee <sup>1</sup> were lettyd (11) ¶ I sey not for penurye ¶ For I hafe leryd  
 in what thyngys I am to be suffycyent (12) ¶ I can be mekyd .  
 and I can abounde ¶ Oueral and in alle þyngys I am ordeynd to  
 be fyld and to hungre and to suffre nede (13) ¶ Alle þyngys I  
 may in hym þat comfortys me ; (14) ¶ Neþeles ȝee comynynge  
 to my tribulacion han do weel (15) ¶ ȝee philipensys witen forsoþe  
 þat in þe bygynnyng of þe euangelye when I wente fro macedoyne  
 no kyrke comynede to me <sup>2</sup> \* in resoun of þe thyng gyfen and  
 takyn ; but ȝee onely (16) þe whyche han sent to me to Tessaloyne  
 my necessaryes in to vse onys or twyes (17) ¶ Not for þat þat I  
 seeke þe gifte but þat I require þe abundaunt frute in ȝoure  
 resoun (18) ¶ I hafe forsoþe alle þyngys . and I abunde . I am

<sup>1</sup> A is written in the right margin.

<sup>2</sup> In the bottom margin is written in *resoun of þe*, surrounded by a line, anticipating the first words of the next column.

\* fol. 191, a, col. 1.

fulfyld with þe giftys taken of Epafrodyto þe whiche ȝee han  
sent in to þe smelle of swetnes þe hoost accept *and* plesande to god ;  
• (19) ¶ þerfore my god fulfille he al ȝoure desyre after his ryches .  
in iesu crist (20) ¶ To god forsoope *and* oure fader be glorye in  
to world of worldys Amen (21) ¶ Grete ȝee eche seynt in crist iesu .  
þei grete ȝou þe breþere þat ben with me (22) ¶ Alle þe seyntys  
greetyn ȝou ; *and* most þei þat ben of þe emperours house ;  
(23) ¶ þe grace of oure lord iesu crist be with ȝoure spyryt Amen

## AD COLOCENSES

**P**aulus<sup>1</sup> apostolus christi iesu per uoluntatem dei et Timotheus frater (2) hijs qui sunt Colosenses sanctis et fidelibus fratribus in christo iesu; gracia uobis et pax a deo patre nostro; (3) Gracias agimus deo et patri domini nostri iesu christi semper pro uobis orantes (4) audientes fidem uestram in christo iesu et dilectionem quam habetis in sanctos omnes (5) propter spem que reposita est uobis in celum quam audistis in uerbo ueritatis euangelij (6) quod peruenit ad uos sicut et in eniuerso mundo et fructificat et crescit sicut in uobis. ex ea die qua audistis et cognouistis graciā dei in ueritate (7) sicut didicistis ab Epafra karissimo conseruo nostro qui est fidelis pro uobis minister christi iesu (8) qui eciam manifestauit nobis dilectionem uestram in spiritu (9) Ideo et nos er qua die<sup>2</sup> audiuimus non cessamus pro uobis orantes et postulantes ut impleamini agnitione uoluntatis eius in omni pacientia rel sapiencia et intellectu spiritali (10) ut ambuletis digne deo per omnia placentes in omni opere bono fructificant et crescentes in sciencia dei. (11) in omni virtute confortati secundum potentiam claritatis eius in omni pacientia et longanimitate cum gaudeo. (12) gracias agentes deo et patri qui nos dignos fecit in partem sortis sanctorum in lumine (13) qui eripuit nos de potestate tenebrarum et transtulit in regnum filij dilectionis sue (14) in quo habemus redempcionem et remissionem peccatorum (15) qui est ymago dei inuisibilis primogenitus omnis creature. (16) quia in ipso condita sunt eniuersa in celis et in terra. uisibilia et inuisibilia; siue Troni siue dominaciones siue principatus. siue potestates;

<sup>1</sup> Initial *P* extends down thirty-two lines; a bearded face is drawn inside the head of the letter; in the left margin is written *cap. I<sup>m</sup> c<sup>m</sup> I<sup>m</sup>*, surrounded by a fine double line.

<sup>2</sup> *die* is written above the line.

omnia per ipsum et in ipso creata sunt (17) et ipse est ante omnes .  
 et omnia in ipso constant . (18) et ipse est caput corporis ecclesie .  
 qui est principium primogenitus ex mortuis ; ut sit in omnibus ipse  
 primatum tenens ; (19) quia in ipso complacuit omnem plenitudinem  
 inhabitare (20) et per eum reconciliare omnia in \* ipsum .  
 pacificans per sanguinem crucis eius siue que in celis siue que in  
 terris sunt (1) ¶ Poule þe apostil of iesu crist by þe wil of god and  
 Tymothe þe broþer . (2) to þe breþere þat ar at Colose seyntis  
 and trewe men in iesu crist ; grace be to þou and pees of god oure  
 fader and oure lord iesu crist ; (3) ¶ We don thankyngys to god  
 and to þe fader of oure lord iesu crist euermore for þou prayande ;  
 (4) we herande þoure feiþ in oure lord Iesu crist and þe loue þat  
 þee han in alle seyntus . (5) for þe hope þat is sett to þou in  
 heuyn þe whyche þee han herd in þe worde of soþnes of þe euangelye  
 (6) þe whiche is comyn to þou as in to alle þe world . and  
 doys frute and growys as it is in vs fro þe fyrste day þat þee hafe  
 herd and knowyn þe grace of god in soþnesse (7) as þee han leryd  
 of Epafra oure alþerderest conseruaunt þe whiche is a trewe  
 mynystre of iesu crist for þou (8) þe whiche has schewyd þoure  
 loue in þe spyryt to vs ; (9) ¶ and þerfore fro þat day þat we  
 herdyn . we esyden not for þou prayande and askande þat þee  
 be fulfyllid in þe knowyng of his wille ¶ In alle wysdam and  
 gostly vnderstandingyng (10) þat þee go worþily to god plesande  
 þurgh alle þynge ¶ In alle goode werk þee doande frute and  
 growande in þe wisdam ; (11) in alle vertue þee comfortid after  
 þe power of his charyte ¶ In alle pacyenee and long abydying  
 with ioye (12) þee doande thankyngys to god and to þe fader þe  
 whiche has maad þou worþi in to þe partye of þe lott of seyntys in  
 light ; (13) þe whiche has delyuerd vs of þe power of derknes ;  
 and has ouerborn vs in to þe kyngdam of þe sone of his charite  
 (14) ¶ In whom we han redempcion and forgyfnes of synnes .  
 (15) þe whiche is þe ymage of god inuysyble fyrst born of alle  
 creature ; (16) for in hym arn alle þyngys maade in heuyn and  
 in erþe vysyble þynges and inuysyble ; wheþer þei ar trones or  
 dominaciones or potestates or principatus ¶ Alle þyngys þurgh

hym and in hym ar schapen (17) and he is byfore alle and alle  
 þyngys ben in hym <sup>1</sup> (18) and he is þe hed of þe body þe whiche is  
 þe bygynnyng of þe kyrke; he þe fyrste born of þe deade þat  
 he be in alle þyngis holdande þe lordschype; (19) ¶ For in hym  
 it lykyd alle fulnesse to dwelle (20) and purgh hym alle þyngys to  
 reconsyle in hym he pesande purgh þe blood of his cros þoo  
 þyngys wheþer þei ben in heuyn or in erþe; (21) ¶ *Et uos cum  
 essetis aliquando alienati et inimici sensus in operibus malis .*  
 (22) *nunc autem reconciliavit in corpore carnis eius per mortem  
 exhibere uos sanctos et immaculatos . et irreprehensibiles coram  
 ipso\** (23) *si tamen permanetis in fide fundati et stabiles et immobiles  
 ab spe euangelij quod audistis quod predicatum est in uniuersa terra* <sup>2</sup>  
*creatura que sub celo est cuius factus sum ego paulus minister*  
 (24) *qui nunc gaudeo in passionibus pro uobis et adimleo ea que  
 desunt passionum christi in carne mea pro corpore eius quod est*  
*ecclesia* (25) *cuius factus sum ego minister secundum dispensacionem*  
*dei que data est michi in uobis ut impleam uerbum dei* (26) *mis-  
 terium quod absconditum fuit a seculis et generacionibus nunc*  
*autem manifestatum est sanctis eius* (27) *quibus uoluit deus notas*  
*facere diuicias glorie sacramenti huius in gentibus quod est christus*  
*in uobis spes glorie* (28) *quem nos annunciamus corripientes*  
*omnem hominem et docentes omnem hominem in omni sciencia ut*  
*exhibeamus omnem hominem perfectum in christo iesu .* (29) *in*  
*quo et labore certando secundum operacionem eius quam operatur*  
*in me in uirtute* (21) ¶ *And ȝee when ȝee were alyened fro god and*  
*enemys purgh þe witte in enyllde deedys* (22) *now forsoþe he has*  
*reconsilid ȝou in to þe body of his flesh purgh þe death to gyfe*  
*ȝou seyntus and vndefyld . and irreprehensyble byfore hym*  
 (23) *if þat ȝee dwelle* <sup>3</sup> *in þe feiþ groundyd and stable and vnmoble*  
*in þe hope of þe euangelye þat ȝee han herd and þat is prechyd in*  
*alle creature þat is vnder heuyn* ¶ *Of* <sup>4</sup> *whom I poule am maad*  
*mynystre* (24) *þe whiche now ioye in passyouns for ȝou . and I*  
*fulfillie* <sup>4</sup> *þoo þyngys þat wantyn of þe passyouns of crist in my*

<sup>1</sup> A is written in the right margin. <sup>2</sup> Line of dots underneath *terra*.

<sup>3</sup> A is written in the left margin.

<sup>4</sup> Lines scribbled in the margin draw attention to these passages.

\* fol. 191, b, col. 1.

flesch for þe body of hym . þat is þe kyrke ; (25) ¶ Of whom I am maad mynystre after þe dispensacion of god þe whiche is gyfen to me in ȝou þat I fulfille þe woord of god . (26) þe priuyte þat was hid fro worldys *and generacyouns* ¶ Now forsoþe it is schewyd opyn to hyse seyntus . (27) to þe whiche god wolde make knowyn þe richessys of þe glorye of þis sacrament in þe folc þe whiche is crist in ȝou folc þat it be þe hope of þe glorye (28) þe whiche crist we han schewid blamande eche man . *and techande eche man in alle wisdam* þat we offre eche man parfyt in iesu crist (29) ¶ In þe whiche þyng I trauayle in striuande *agynus þe rebelys* after þe werkyng of hym þat werkys in me vertue

*Volo*<sup>1</sup> enim vos scire qualem sollicitudinem habeam pro uobis et pro hijs qui sunt laodicie ¶ et quicumque non ruderunt faciem meam in carne (2) ut consolentur corda ipsorum . instructi in caritate et in omnes dimicis plenitudinis intellectus in agnitionem misterij dei patris christi iesu (3) in quo sunt omnes thesauri sapientie et scientie absconditi (4) ¶ Hoc autem dico ut nemo uos decipiatur in sublimitate sermonum (5) ¶ Nam etsi corpore absens sum sed spiritu uobiscum sum gaudens et uidens ordinem uestrum et firmamentum eius que in christo est fidei uestre (6) ¶ Sicut ergo accepistis christum iesum dominum nostrum in ipso \*ambulate (7) radicati et superedificati in ipso et confirmati fide sicut et didicistis abundantes in illo in graciarum accione (8) ¶ Videte ne quis uos decipiatur per philosophiam et inanem falaciam secundum tradicionem homini , secundum elementa mundi et non secundum christum . (9) quia in ipso habitat omnis plenitudo divinitatis corporaliter . (10) et estis in illo repleti qui est caput omnis principatus et potestatis (11) in quo et circumcisio estis circumcisione non manufacta in expoliacione corporis carnis . sed in circumcisione christi (12) consepti ei in baptismo in quo et resurexistis per fidem operacionis dei qui suscepit illum a mortuis (1) perfore<sup>2</sup> I wile ȝou to knowe whyche bysynes I

<sup>1</sup> Initial *V* extends down four lines; in the left margin is written c<sup>m</sup> 2 cap<sup>m</sup> 2, surrounded by two lines.

<sup>2</sup> MS. has initial *Y*, which extends down seven lines.

\* fol. 191, b, col. 2.

hafe for *zou* and for *pem* þat ben Laodieie<sup>1</sup>. and þei þat han not seen my face in þe flesch . (2) þat þe hertys of þem ben comfortid þei enformyd in charyte and in alle richessis of þe plente of vnderstandingyng in þe knowyng of þe mysterie of god þe fader of iesu crist (3) In whom ben alle þe tresorys of wisdam and of kunningyng hidde (4) ¶ þis forsoþe I seye þat no man disceyue *zou* in sutilite of woordis (5) ¶ forwhi if I be absent þe body . but þurgh spirit I<sup>2</sup> am with *zou* ; and I biholdande *zou*re ordre and þe stablenes of it þat is of *zou*re feiþ in crist (6) ¶ þerfore as *zee* han taken crist iesu oure lord ; so goo *zee* in hym ; (7) *zee* rootyd and bildid aboue in *pem* and confermyd in þe feiþ ; and as *zee* han leryd abundande in hym in<sup>3</sup> *zeeldyng* of thankyngys (8) ¶ See *zee* þat none<sup>3</sup> *zou* disseyue þurgh philosophie and veyne biglyng after þe tradicion of man after þe elementys of þe world and not after crist (9) ¶ for in hym dwellis al plente of godhed bodyli . (10) and *zee* ben fulfild in hym þe whiche is þe hed of eche princypate and potestate (11) In whom *zee* ar circumcysid with circumcysioun not made with handis in expoliacyoun of þe body of þe flesch and of þe skyn ; but in circumcysioun of iesu crist (12) and biried with to hym in þe Baptym ; in þe whiche *zee* han rysen þurgh þe feiþ of þe werkynge of god þe whiche reysede hym fro death (13) ¶ *Et uos cum mortui essetis in delictis et prepucio carnis uestre coniuncti uificauit cum illo . donans uobis omnia delicta* (14) delens quod aduersum uos erat cyrographum decreti quod erat contrarium uobis . et ipsum tulit de medio affigens illud cruci (15) expolians principatus et potestates traduxit confidenter palam triumphans illos in semet- ipso (16) ¶ *Nemo ergo uos iudicet in cibo aut in potu . aut in parte diei festi ; aut neomenee . aut sabatorum que sunt umbra futurorum .* (17) *corpus autem christi* (18) ¶ *Nemo uos seducat uolens in humilitate et religione angelorum que non uidit<sup>4</sup> ambulans frustra inflatus sensu carnis sue* (19) et non tenens caput ex quo totum corpus pernexus et coniunctiones sumministratum et con-

<sup>1</sup> MS. *Laocidie*.

<sup>2</sup> *A* is written in right margin opposite.

<sup>3</sup> Hands drawn in the right and left margins respectively point to each end of the line *in . . . none*.

<sup>4</sup> The last two letters of this word are partially obliterated.

structum crescit in augmentum dei (20) ¶ *Si mortui estis cum christo ab elementis huius \* mundi . quid adhuc tamquam uiuentes in mundo decernitis ; (21) ne<sup>1</sup> tetigeritis ; neque gustaueritis neque contrectaueritis ; (22) que sunt omnia in interitum ipso vsu secundum precepta et doctrinas hominum (23) que sunt quidem racionem habencia sapiencie in superstitione et humilitate et ad non parcendum corpori . non in honore aliquo ad saturitatem carnis (13) ¶* And ȝee when ȝee had ben deade purgh ȝoure trespasses and in þe prepucye of ȝoure flesch . þat is fleschly trespasses forgifande ȝou alle trespasses he quykynde ȝou with hym (14) doande awey þe handwryt of þe lawe þat was contrarye to vs and ageynus vs . andit bar fro þe myddys naylande it to þe crosse (15) and spoylande þe principatus and potestates lad forþ<sup>2</sup> hise opynly ouereomande þem in hymselfe (16) ¶ þerfore no man deme ȝou in mete or drynk or in partie of þe feste day or neomenye or of sabatys . þe whiche ben þe schadewys of þoo thyngus þat ben to come ; (17) þe body<sup>3</sup> forsoþe of crist is soþnesse (18) ¶ No man disseyue ȝou willende conseyle to ȝou in mekenes and relygyoun of aungelys . þoo thyngys þat he sees not gangande in veyn . blowen with þe wit of his flesch (19) and not holdande þe hed of whom alle þe body is bildid in to one purgh coniunctions and vnderseruyd purgh þe bondys of charite and so it growis in to makyng more of god (20) ¶ þerfore if ȝee been deade with crist fro þe elementys of þis world wherto ȝit as þe lifande in þe world discryue . þe legalys to be kept seyande som to opere þise thyngus (21) ¶ touche ȝee not nor taaste ȝee not . nor treste ȝee þem not (22) ¶ þe whiche alle ben ledande in to þe deaþ in þat vse or ryte after þe biddyngus of<sup>4</sup> man and techyngus of man (23) þe whiche eertis ben hafande resoun of wisdam in supersticion þat is in feynyd relygyoun and mekenesse feyned and not to sparyng to þe body . not in any worshipe to þe fillyng of þe flesch

<sup>1</sup> Over the *n* of *ne* is written a small *c*.

<sup>2</sup> MS. *ladforþ*.

<sup>3</sup> a written twice in the left margin.

<sup>4</sup> A paragraph-mark has been partially erased after *of*.

\* fol. 192, a, col. 1.

**I**gitur<sup>1</sup> si consurrexistis<sup>2</sup> cum christo . que sursum sunt querite . ubi christus est in dextra dei sedens; (2) que sursum sunt sapite . non que super terram . (3) mortui enim estis et uita uestra abscondita est cum christo in deo (4) ¶ Cum enim christus apparuuerit uita uestra tunc et uos apparebitis cum ipso in gloria ; (5) mortificate ergo membra uestra que sunt super terram fornicacionem immundiciam . libidinem concupiscentiam malam . et auariciam que est ydolorum seruitus (6) propter que venit ira dei super filios incredulitatis (7) In quibus et uos ambulastis aliquando cum uiueritis in illis ; (8) Nunc autem deponite et uos omnia iram . indignacionem . maliciam blasphemiam . turpem sermo[nem] de ore uestro non procedat (9) ¶ Nolite mentiri inuicem . expoliantes uos ueterem hominem cum actibus suis . (10) et induentes nouum . eum qui renouatur in agnitione dei secundum imaginem eius qui creauit \*eum (11) ¶ Vbi non est masculus . et femina . gentilis et Iudeus circumcisio et prepucium . barbarus et scitha seruus et liber . sed omnia in omnibus christus (12) ¶ Induite ergo uos sicut electi dei sancti et dilecti uiscera misericordie . benignitatem . humilitatem . modestiam pacientiam . (13) supportantes inuicem . et donantes uobismetipsis ¶ si quis aduersus aliquem habet querelam . sicut et uobis dominus donauit . ita et uos ; (14) super omnia autem hec caritatem habete quod est uinculum perfeccionis ; (15) et pax christi exultet in cordibus uestris in qua et uos uocati estis in uno corpore . et grati estote (16) ¶ Verbum christi habitet in uobis abundantier in omni sapientia docentes et commonentes uosmetipsis in psalmis et ympanis et canticis spiritualibus in gracia cantantes in cordibus uestris deo (17) ¶ Omne quodcumque facitis in uerbo aut opere omnia in nomine iesu christi facite . gracias agentes deo et patri per ipsum (1) ¶ þperfore if þee han risen with<sup>3</sup> crist þoo þyngys þat arn aboue seeke þee þere as crist is sittande on þe riȝthalf of god ;

<sup>1</sup> Initial *I* extends upwards along three lines, and down the column across the lower margin. In the left margin is written *c<sup>m</sup> 3.*

<sup>2</sup> In the blank half-line after *consurrexistis* is written *capit. 3.*

<sup>3</sup> *A* is written in the right margin, and a line drawn down the column draws attention to the next four lines beneath it.

(2) þe þyngys þat arn aboue sauere ȝee and not þoo þat ben on  
 þe erþe (3) ¶ For ȝee arn deade . and ȝoure lyfe is hid with crist  
 in god ; (4) when crist forsoþe þat is ȝoure life schal apere and  
 þen ȝee schal apere with hym in glorye (5) ¶ þerfore slee ȝee ȝoure  
 membrys þat ben on þe erþe vneleennes . fornicacyoun . lecherye .  
 and ylle willyng . and auaryee þe whiche is þe seruage of ydolys ;  
 (6) ¶ For þe whiche thyngys com þe wrathe of god to þe childre  
 of mysbeleue (7) in þe whiche and ȝee wentyn som tyme when ȝee  
 luyede in þem (8) ¶ and now forsoþe putte ȝee fro ȝou wrathe .  
 indignacioun malice blasphemye . and foule woord of ȝoure mouþ .  
 go it not forþe (9) ¶ Wile ȝee not make lesyngys to gydere . but  
 ȝee withinne to gydere spoylande þe oolde man with his deedis .  
 (10) and cloþande þe newe man þe whiche is maad newe in þe  
 knowyng of god after þe ymage of hym þat schop hym ; (11) Where  
 þer nys male and femel . gentyl . and Iwe circumcysyoun and  
 prepucye Barbar and cytha . seruaunt and fre man oute take ;  
 bnt crist is alle þyngys in alle (12) ¶ þerfore ȝee<sup>1</sup> Colocenses as  
 þe seyntys chosyn of god and louyd . cloþe ȝee þe entraylis of  
 mercy benygnete . meknes . debonerte . pacyence (13) onder-  
 berande oþer oþer and forgifande to ȝouself if any man has any  
 querel ageyn oþer as oure lord has forgyfen to ȝou so and ȝee  
 (14) ¶ Ouer alle þise forsoþe hafe ȝee charyte þat is þe bond of  
 perfeccion (15) and þe pees of crist ioye it in ȝoure hertis in þe  
 whiche ȝee ben callyd in one body and be ȝee kynde to god ;  
 (16) ¶ þe woord of crist dwelle it with ȝou abundauntly in alle  
 wisdam tecchande and amonestande ȝouself in psalmys and ymþnys  
 and goostly songys in \*grace syngande in ȝoure hertys to oure  
 lord (17) ¶ Alle þat ȝee do in woord or in deede al do ȝee in þe  
 name of oure lord iesu crist doande þankyngh to god and to þe  
 fader þurgh hym (18) ¶ *Mulieres subdite<sup>2</sup> estote uiris sicut oportet*  
 in domino (19) ¶ *Viri diligite vxores uestras . et nolite amari esse*  
 ad illas ; (20) *Filij obedite parentibus in omnibus uel per omnia .*  
*hoe enim est placitum domino ;* (21) *patres nolite ad iraeundiam*  
*prouocare filios uestras ut non pusillo animo fiant* (22) ¶ *Serui*

<sup>1</sup> A large A is written in the right margin.

<sup>2</sup> MS. *subditi.*

\* fol. 192, b, col. 1.

*obedite per omnia dominis carnalibus non ad oculum seruientes  
quasi hominibus placentes . sed in simplicitate cordis dominum  
timentes (23) ¶ quodcumque facitis ex animo operamini sicut  
domino et non hominibus (24) scientes quod a domino retribu-  
cionem accipietis hereditatis ¶ Domino christo seruite ; (25) qui  
enim iniuriam facit recipiet id quod inique gessit . et non est per-  
sonarum accepcio aput deum*

*D*omini quod iustum est et equum seruis prestate scientes quo-  
niam et uos dominum habetis<sup>1</sup> in celo (18) ¶ Wymmen be ȝee  
subiect to þe men as it byhouys in oure lord (19) ¶ ȝee men loue  
ȝee ȝoure wifes and wile ȝee not be bitter to þem (20) ¶ ȝee childre  
obesche ȝee to þe fadres and moders þurgh alle þynge . for þat  
is lykyng in oure lord (21) ¶ ȝee faders wile ȝee not styre ȝoure  
childre to wrathe þat þei be not feble in wille (22) ¶ Seruauntys  
obesche ȝee þurgh alle þyngys to þe fleschly lordys not seruande  
to þe eȝe as plesande to men ; but ȝee dredande þe lord in  
sympenes of herte (23) ¶ Alle þat ȝee do werke ȝee it of good wille  
as to oure lord and not to men (24) witande þat ȝee schal ressayue  
retribucyoun of þe herytage of oure lord ¶ To oure lord serue  
ȝee (25) ¶ for he þat dois wrong . he schal ressayue þat . þat he  
has euyl don and þer is none accepcion of persone byfore god .  
(1) ¶ and ȝee lordys gife ȝee to ȝoure seruauntys þat is riȝtwis  
and euyne witande þat þe han a lord in heuyn (2) *Oracioni*<sup>2</sup> *in statu  
uigilantes in ea in graciarum accione . (3) orantes simul et pro nobis  
ut deus aperiat nobis ostium sermonis ad loquendum misterium  
christi propter quod etiam uinctus sum (4) ut manifestem illud ita  
ut oportet me loqui (5) ¶ In sapiencia ambulate ad eos qui foris  
sunt tempus redimentes ; (6) sermo uester semper in gracia sale  
sit conditus ut sciatis quomodo oporteat uos unicuique respondere ;  
(7) Que circa me sunt omnia uobis nota faciet Titicus karissimus  
frater et fidelis minister et conseruus in domino (8) quem misi ad uos  
ad hocipsum ut cognoscat que circa uos sunt et consoletur corda*

<sup>1</sup> A hand drawn in the left margin points to this word.

<sup>2</sup> Initial *O* extends down four lines; within it a face is drawn. In left margin is written *ca. 4, cm 4*, surrounded by two lines. In the text the modern numbering of chapters has been followed.

uestra (9) cum *Onesimo*<sup>1</sup> karissimo et fideli fratre qui est ex uobis; qui omnia que hic aguntur nota facient uobis (2) ¶ Instande ȝee to prayere wakande in it with doyng of thankyngys (3) and prayande to gydere for vs þat god opyne to vs þe dore of his worde to speke þe mysterye of crist ¶ for þe whiche ȝhe I\* am bounde (4) þat I make it opyn as it byhouys me to speke (5) ¶ In wisdam profyte ȝee to þem þat ben withoute byande þe tymie ageyn (6) ¶ ȝoure worde euer in grace be it saueryd in salt of *wisdam*<sup>2</sup> þat ȝee wite hou it byhouys ȝou to answere to eche one (7) ¶ þoo þat ben don aboute me *Titicus* my alþerderest broþer and trewe mynstre and conseruaunt in oure lord schal make knowe to ȝou (8) þe whiche I sende to ȝou for þat þyng þat he knowe þoo thyngus þat arn aboute ȝou and þat he conforte ȝoure hertys (9) with *Onesimo*<sup>1</sup> oure derest and trewe broþer þe whiche is of ȝou. þe whiche alle thyngys schal make knowyn to ȝou þat here ar don (10) ¶ *Salutat uos aristarcus concepitius meus et marcus consobrinus Barnabe de quo accepistis mandata* ¶ *Si uenerit ad uos excipite illum* (11) et *iesus qui dicitur iustus qui sunt ex circumcitione; hij soli sunt adiutores mei in regno dei. qui michi fuerunt solacio* (12) ¶ *Salutat uos Epaphras qui est ex uobis seruus christi iesu semper solicitus pro uobis in oracionibus. ut stetis perfecti et pleni in omni voluntate dei* (13) *Testimonium enim illi perhibeo quod habet multum laborem pro uobis et pro hijs qui sunt laodicie et qui hierapoli* (14) *salutat uos lucas medicus karissimus et demas* (15) ¶ *Salutate fratres qui sunt laodicie et Nympham et que in domo eius est ecclesiam*; (16) et cum lecta fuerit apud uos epistula hec facite ut et in laodicensiū ecclesia legatur et eam que laodicensiū est uos legatis (17) et dicite archippo ¶ *vide ministerium quod accepisti in domino ut illud impleas*; (18) *salutacio mea manu Pauli; memores estote uinculorum meorum* ¶ *Gracia domini iesu uobiscum Amen* (10) ¶ þer greetys ȝou Arystark my concaptyfe and Mark þe cosyn of Barnabe of whom ȝee han take þe maundementus; if he come to ȝou resceyue ȝee hym (11) and Iesus þat is seyd riȝtwis þe whiche ben of circumeysyoun. þey onely ben my helpars in

<sup>1</sup> MS. *Onesino*.

<sup>2</sup> A is written in the right margin.

\* fol. 192, b, col. 2.

þe kyngdam of god þe whiche were to me solace (12) ¶ þer greetys  
þou epafras þe whiche of þou is þe seraunt of iesu crist ener bysy  
for þou in his prayeres þat ȝee stande perfyte and fulle in þe wil  
of god (13) ¶ I gife witnes to hym þat he has myche trauere for  
þou and for þem þat ben at laodicey and þoo þat ben at Ierapoli  
(14) ¶ þer gretys þou weel Lucas þe leche alþerderest and Demas  
(15) ¶ Greete ȝee þe breþere þat ben at laodycye . and specyal  
Nymphan . and þe meyne þat is in hire house (16) ¶ and when þis  
pistyl has ben redd bifor or at þou . make ȝee þat it be redd in þe  
kyrke of laodicens and þat pistil þat is of laodycens rede ȝee (17)  
and seye ȝee to Archippo ¶ See þe mynysterye þat þou has take  
in oure lord . þat þou fulfille it (18) ¶ mi salutacyoun with þe hand  
of powyl is wryten hafe ȝee mynde of my bondys ¶ þe grace of oure  
lord iesu be with þou AmeN

## AD LAODICENSES

\* *Paulus<sup>1</sup> apostolus non ab hominibus neque per hominem sed per iesum christum et deum patrem omnipotentem qui susciliavit cum a mortuis<sup>2</sup> fratribus qui sunt<sup>3</sup> Laodice. (2) gracia uobis et pax a deo patre et domino<sup>4</sup> iesu christo; (3) Gracias ago deo meo et christo iesu<sup>5</sup> per omnem oracionem meam quod permanentes estis in eo<sup>6</sup> et perseverantes in operibus eius sperantes promissum in die iudicacionis<sup>7</sup> (4) ¶ Neque destituant<sup>8</sup> vos quorundam vaniloquia insinuancium seductorum ne<sup>9</sup> uos auertant a ueritate euangeli quod a me predicatur;<sup>10</sup> (5) et nunc faciet deus ut qui sunt ex me<sup>11</sup> ad profectum<sup>12</sup> ueritatis euangeli dei<sup>13</sup> seruientes<sup>14</sup> et facientes benignitatem eorum<sup>15</sup> que sunt salutis vite eterne; (6) Et nunc palam sunt uincula mea que pacior in christo iesu;<sup>16</sup> quibus<sup>17</sup> letor et gaudeo (7) et hoc michi<sup>18</sup> est ad salutem perpetuam quod ipsum factum<sup>19</sup> oracionibus uestris amministrante spiritu sancto. (8) siue*

<sup>1</sup> Initial *P* extends down five short lines and twenty-one full-length lines, as well as into the upper margin.

<sup>2</sup> Fab. omits *et deum . . . a mortuis*.

<sup>3</sup> Fab. *estis (a)*.

<sup>4</sup> Fab. *domino + nostro*; Steph. *Praet. gratium et pacem a deo patre nostro et domino iesu christo*.

<sup>5</sup> Fab. reads *christo*, omitting *deo meo et* and *iesu*.

<sup>6</sup> Fab. omits *in eo*.

<sup>7</sup> Fab. *in operibus bonis promissionem expectantes in die judicii*; Steph. *Praet. in fide et operibus*, etc.

<sup>8</sup> Fab. *disturbent*.

<sup>9</sup> Fab. *vaniloquia insimulantium veritatem, ut vos, etc.*

<sup>10</sup> Steph. *Praet. Evangelii veritatem quod a me predicatur ut vos ab eo auertant*.

<sup>11</sup> Fab. *me + perveniant*.

<sup>12</sup> Fab. *perfectum*.

<sup>13</sup> Fab. omits *dei*.

<sup>14</sup> Fab. *sint deserвientes*.

<sup>15</sup> Fab. *et benignitatem operum facientes*.

<sup>16</sup> Fab. omits *iesu*.

<sup>17</sup> Fab. *in quibus*.

<sup>18</sup> Fab. *scio enim quod hoc mihi, etc.*

<sup>19</sup> Fab. *factum + est ex*.

\* fol. 193, a, col. 1.

per uitam siue per mortem ; est enim<sup>1</sup> michi vere<sup>2</sup> uita in christo ; et mori gaudium ; (9) et ipse<sup>3</sup> in uobis faciet misericordiam suam ut eandem dilectionem habeatis et sitis unanimes ; (10) ergo dilectissimi ut audistis presencia mei . retinere et facite in timore dei<sup>4</sup> . et erit uobis pax et<sup>5</sup> uita in eternum ; (11) est enim deus qui operatur in uobis (12) et facite sine retractu quecumque<sup>6</sup> facitis ; (13) et quod<sup>7</sup> est dilectissimi gaudete in domino<sup>8</sup> et precauete sordidos in lucrum<sup>9</sup> . (14) omnes sint<sup>10</sup> peticiones uestre palam apud deum et estote firmi in sensu christi ; (15) et que integra et uera sunt<sup>11</sup> et pudica<sup>12</sup> et iusta et amabilia et saneta facite ;<sup>13</sup> (16) et que audistis<sup>11</sup> et accepistis in corde<sup>15</sup> retinete et erit uobis pax ; (17) Salutate omnes fratres in osculo pacis ;<sup>16</sup> (18) Salutant uos omnes sancti in christo iesu ;<sup>17</sup> (19) Gracia domini nostri iesu christi cum spiritu uestro ;<sup>18</sup> (20) et facite legi colocensibus . hanc epistulam . et colocensium uos legite<sup>19</sup> ¶ deus autem et pater domini nostri iesu christi custodiat uos immaculatos in christo iesu cui est honor et gloria in secula seculorum Amen<sup>20</sup>

<sup>1</sup> Fab. omits enim.

<sup>2</sup> Fab. vivere.

<sup>3</sup> Fab. ipse + dominus noster.

<sup>4</sup> Fab. praesentiam domini, ita sentite, et facite in timore domini.

<sup>5</sup> Fab. omits pax et.

<sup>6</sup> Fab. sine peccato quocunque, etc. R.S. sine peccato quecumque.

<sup>7</sup> Fab. quod + optimum.

<sup>8</sup> Fab. domino + iesu christo.

<sup>9</sup> Fab. et carete omnes sordes in omni luero.

<sup>10</sup> Fab. omits sint, but adds sunt after vestrae. R.S. retains sint, but places it after vestrae.

<sup>11</sup> Fab. omits sunt.

<sup>12</sup> Fab. pudica + et casta.

<sup>13</sup> Fab. amabilia sunt, facile.

<sup>14</sup> Fab. audiistis.

<sup>15</sup> R.S. et corde.

<sup>16</sup> Fab. osculo sancto.

<sup>17</sup> Fab. omits in christo iesu.

<sup>18</sup> Fab. vestro + Amen.

<sup>19</sup> Fab. reads v. 20 as Facite hanc epistolam legi Colossensibus, et eam quae est Colossemum vobis, and omits the remainder given in the text.

<sup>20</sup> The rest of this column and the upper part of the next opposite the thirty-eight written lines of col. 1, are left blank; in the blank space of col. 2 has been scribbled: *henry walker owys he*; then below, in smaller writing, *henrye*; and below again: *henry walker owyth thys book god mak hym a good man amen*. Beneath are the letters a, b, c, d, e, ¶ f.

## I. AD THESSALONICENSES

\* *Paulus<sup>1</sup> et siluanus et Timotheus ecclesie Thesalonicencium in deo . patre et domino iesu christo . gracia uobis et pax (2)*  
¶ *Gracias agimus deo patri semper pro omnibus uobis memoriam uestri facientes in oracionibus nostris sine intermissione (3) memores operis<sup>2</sup> fidei uestre et laboris et caritatis et sustinencie spei domini nostri iesu christi ante deum et patrem nostrum ; (4) Scitis fratres dilectissimi a deo eleccionem uestram . (5) quia euangelium nostrum non fuit ad uos in sermone tantum . sed in uirtute et in spiritu sancto et in plenitudine multa . sicut scitis equales fuerimus uobis- cum propter uos ; (6) et uos imitatores nostri facti estis et domini excipientes uerbum in tribulacione multa cum gaudeo spiritus sancti ; (7) ita ut facti sitis forma hominibus credentibus in mace- donia et in Achaia (8) ¶ A uobis enim diffamatus est sermo domini non solum in Macedonia et Achaia \*sed in omni loco fides uestra que est ad deum profecta est . ita ut non sit nobis necesse quicquam lo- qui (9) Ipsi enim de uobis annunciant qualem introitum habuerimus ad uos et quomodo conuersi estis ad deum a simulachris seruire deo uiuo et vero (10) et expectare filium eius de celis quem suscitauit ex mortuis Iesum qui eripuit uos ab ira ventura (1) Poule and Syluan and Tymothe to þe kyrke of Thesalonycense gederyd in god þe fader and oure lord iesu crist ; Grace be to þou and pees (2) ¶ We zeeldyn thankyngys euere for þou alle makande mynde of þou withoute styntyng (3) we myndeful of þe werk of þoure feiþ and of þe trauele and of þe charytee and of þe sustynence*

<sup>1</sup> Initial *P* extends down four short lines, thirteen full-length lines, and into the lower margin.

<sup>2</sup> *operis* is written in the right margin, to be inserted after *memores*.

\* fol 193, a, col. 2.

\* fol. 193, b, col. 1.

of hope of oure lord iesu crist byfore god *and* oure fader (4) ¶ ȝee  
breþere chosyn of god *and* loued of god knowande oure eleccion .  
(5) pat oure euangelye was not onely in þe woord at ȝow ; but in þe  
verteue *and* in þe holy gost *and* in myche plente as ȝee knowyn  
whiche we han ben for ȝow . (6) *and* ȝee ben maad oure folewerys  
takande þe woord of god in myche tribulacion with þe ioye of þe  
holy gost . (7) so þat ȝee be made forme þat *is exsaumple* to alle þe  
byleuande in Macedoyne *and* Achaye ; (8) ¶ for of ȝou þe woord of  
god is defamyd not onely in Macedoyne *and* Achaye but *in* eche  
place ȝoure feiþ þat is at god is parfyte . so þat it be not to ȝow  
nede any thyng to speke ; (9) ¶ For þei schewyn of ȝow which  
entre we han had to ȝou *and* hou ȝee be turnyd to god fro mawme-  
tus . *and* to serue to þe quyke god *and* verray (10) *and* to abyde  
his soȝe of heuynes whom he reysede fro death oure lord iesu þe  
whiche has delyuerid vs fro þe wrathe þat is to come

**N**am<sup>1</sup> ipsi scitis fratres introitum nostrum ad uos quia non inanis  
fuit (2) sed ante passi et contumeliis affecti sicut scitis in  
philippis; fiduciam habuimus in domino nostro loqui ad uos  
euangelium dei in multa solicitudine (3) ¶ Exhortacio enim nostra  
non de errore neque de immundicia . neque in dolo (4) sed sicut  
probati sumus a deo ut crederetur uobis euangelium ita loquimur .  
non quasi hominibus placentes sed deo qui probat corda nostra ;  
(5) Neque enim aliquando fuimus in sermone adulacionis sicut  
scitis . neque in occasione avaricie . deus testis est . (6) nec querentes  
ab hominibus gloriam neque a uobis . neque ab alijs (7) cum possemus  
uobis oneri esse ut christi apostoli; sed facti sumus paruuli in  
medio uestrum tamquam si nutrix foueat filios suos ; (8) Ita desi-  
derantes uos cupide uolebamus tradere uobis non solum euangelium  
dei sed etiam animas nostras quoniam karissimi uobis facti estis  
(9) memores enim estis fratres laboris nostri \* et fatigacionis ;  
nocte et die operantes ne quem uestrum grauaremus . predicauimus  
uobis euangelium dei ; (10) vos testes estis et deus . quam sancte

<sup>1</sup> Initial N extends down four lines; in the left margin is written:  
c<sup>m</sup> 2, ca 2, surrounded by a line.

\* fol. 193, b, col. 2.

et iuste et sine querela uobis que credidistis fuimus (11) sicut scitis  
 qualiter unumquemque uestrum tamquam pater filios suos (12) de-  
 precantes uos et consolantes testificati sumus ut ambularetis digne  
 deo qui uocauit uos in suum regnum et gloriam (1) ¶ forwhi breþere  
 and ȝee wite oure entre to ȝow þat it was not in veyn . (2) but þof  
 we byfore suffre punschid with wrongys as ȝee knownen in Philippes ;  
 neþeles we haddyn trest in oure god to speke to ȝou þe euangelye  
 of god in myche bysynes (3) ¶ for oure exhortacion<sup>1</sup> is not of  
 errour nor of vnelennes nor in treccherye (4) but as we ar proued  
 of god þat þe euangelié schulde be take to vs so þat we speke not  
 as plesande to men but to god þe whiche profys oure hertus ;  
 (5) ¶ Nor we han not<sup>1</sup> ben in þe woord of adulacion any tyme as  
 ȝee knowe nor in occasyoun of coueytise . god is witnes . (6) nor  
 we be not sekande þe glorie of men nor of ȝou nor of oþere ;  
 (7) When we myȝte be to ȝou of charge as þe apostolys of crist  
 ¶ But we be maad as childre in þe myddys of ȝow . riȝt as a Nurse  
 fedys hir childre ; (8) so we desyrande ȝou coueytously we wolde  
 betakyn to ȝou not onely þe woord of god but ȝhe oure sowlys .  
 for ȝee ar maad to vs alperderest (9) ¶ for breþere ȝee ar myndeful  
 of oure trauele and of oure werynes nyght and day werkande lest  
 we any of ȝou schulde greue for we han prechyd to ȝou þe euangelye  
 of god (10) ¶ for ȝee ben witnes and god hou holyly and riȝtwisly  
 we han be at ȝou þe whiche han beleuyd (11) as ȝee han knownen ;  
 hou we prayande eche one of ȝou as þe fader þe childre  
 (12) and comfortande ȝou . we ar maad witnes þat ȝee schal go  
 worþily to god þe whiche has callid ȝou in to his kyngdam and  
 his glorie (13) ¶ Ideo et nos gracias agimus deo sine intermissione  
 quoniam cum accepissetis a nobis uerbum auditus dei accepistis  
 illud non ut uerbum hominum . sed sicut est uere uerbum dei qui  
 operatur in uobis qui credidistis (14) ¶ Vos enim imitatores facti  
 estis fratres ecclesiarum dei que sunt in Iudea in christo Iesu ; quia  
 eadem passi estis et uos a contribulibus uestris sicut et ipsi a  
 Iudeis (15) qui et dominum occiderunt iesum et prophetas et nos  
 persecuti sunt et deo non placent et omnibus hominibus aduersantur  
 (16) prohibentes nos loqui gentibus ut salue fiant ut impleant

<sup>1</sup> A is written opposite in the right margin.

peccata sua semper peruenit enim ira dei super illos usque in finem (17) ¶ Nos autem fratres desolati a uobis ad tempus ore aspectu non corde abundancius festinauimus \*faciem uestram uidere cum multo desiderio (18) ¶ Quapropter uoluimus venire ad uos ego quidem paulus et semel et iterum sed impediuit uos Sathanas; (19) que est enim nostra spes aut gaudium aut corona glorie Nonne uos ante dominum nostrum iesum christum estis in aduentu eius; (20) vos enim estis gloria nostra et gaudium (13) ¶ þerfore we don thankyngys to god withoute styntyng . þat when ȝee hadde takyn of vs þe woord of þe heeryng of god ȝee had takyn it not as þe woord of man . but as it is verraly þe woord of god þe whiche werkys in ȝou þat han byleued in<sup>1</sup> hym (14) ¶ þerfore breþere ȝee ar maad þe folewers of þe kyrkes<sup>2</sup> of god þe whiche arn in Iudee in crist iesu . for þe same thyngys ȝee han suffryd of ȝoure lynagys . as þei of þe Iewys (15) þe whiche þe same lord iesu and þe prophetis slowyn ; and vs þei pursuen . and þerfore þei plese not to god . to alle men þei ben ageyn (16) defendende vs to speke to þe folc þat þei be safe þat þei fulfille þeire synnes euere ¶ for þe wrathe of god is comen vp on þem in to þe eende (17) ¶ We forsoþe breþere desolate to ȝou as at þe tyme in woord and siȝte but not in herte han hyed more abundauntly ȝoure face to see with myche desyre (18) ¶ For I certys poule and we alle certys wolden hafe comen to ȝou onys and eft . but sathanas lettyd vs (19) ¶ þerfore what is oure hope or ioye or þe corown of glorye ¶ Wheþer ȝee ben not byfore oure lord iesu crist in þe comyng of hym (20) ¶ ȝee forsoþe arn oure glorye and ioye

*Propter<sup>3</sup> quod non sustinentes amplius placuit nobis remanere Athenis solis (2) et misimus Timotheum fratrem nostrum et ministrum dei in euangelio christi; ad confirmandos uos et*

<sup>1</sup> A hand in the left margin points to this line.

<sup>2</sup> -s of *kyrkes* is inserted above the line.

<sup>3</sup> Initial *P* extends down four short lines and six full-length lines. In the left margin is written *c<sup>m</sup> 3<sup>m</sup>, c<sup>m</sup> 3*, surrounded by a line.

\* fol. 194, a, col. 1.

exhortandes pro fide uestra (3) ut nemo moueatur in tribulacionibus  
 istis; Ipsi enim scitis quod in hoc positi sumus (4) ¶ Nam et cum  
 apud uos essemus predicebamus uobis passuros uos tribulaciones  
 sic et factum est et scitis; (5) propterea et ego amplius non susti-  
 nens [m]isi<sup>1</sup> ad cognoscendam fidem uestram . ne forte te[m]pt-  
 tauerit<sup>2</sup> uos his qui temptat . et inanis fiat labor noster; (6) Nunc  
 autem veniente Timotheo ad nos a uobis et annuncianti nobis fidem  
 et caritatem uestram et quia memoriam nostri habetis bonam  
 semper desiderantes nos videre; sicut nos quoque uos (7) ¶ Ideo  
 consolati sumus fratres in uobis in omni tribulacione et necessitate  
 nostra per uestram fidem . (8) quoniam nunc uiuimus si uos statis  
 in domino (9) ¶ quam enim graciarum accionem retribuere possu-  
 mus deo pro uobis in omni gaudeo quo gaudemus propter uos ante  
 deum nostrum . (10) nocte et die abundancius orantes ut uideamus  
 faciem uestram et compleamus ea que desunt fidei uestre (11) ¶ Ipse  
 autem deus et pater noster et dominus christus iesus dirigat uiam  
 nostram ad uos; (12) vos autem dominus multiplicet . et abundare  
 faciat caritatem uestram inuicem et in omnes quemadmodum et  
 nos in uobis (13) ad confirmanda corda uestra \* sine querela in  
 sanctitate ante deum et patrem nostrum in aduentu domini nostri  
 iesu christi cum omnibus sanctis eius amen. (1) ¶ For þe whiche  
 we no more susteynande þat ȝee ar desolate for vs it lykyde to vs  
 onely to dwelle atte Athenas; (2) and we han sent Tymothe oure  
 broþer and þe mynystre of god in to þe Euangelie of god to ex-  
 horte ȝou and conferme ȝou for ȝoure feiþ . (3) so þat no man be  
 meuyd in þise tribulacyonns ¶ For ȝee knownen þat in þat we  
 ar sette (4) ¶ Forwhi when we hadd ben at ȝou . we seydyn byfore  
 to ȝou vs to suffre tribulacyouns as it is don and as ȝee witen  
 (5) ¶ and þerfore I susteynande no more I sende to knowe ȝoure  
 feiþ . lest by hap he hafe temptid ȝou þe whiche temptis . and in  
 veyn be ȝoure trauele (6) ¶ Now forsoþe comande Tymothe to  
 vs fro ȝou and schewande to vs ȝoure feiþ and charyte and þat  
 ȝee han good mynde of vs euer desyrande vs to see as we do ȝou

<sup>1</sup> MS. nisi.

<sup>2</sup> MS. temptauerit, omitting the mark of contraction.

\* fol. 194, a, col. 2.

(7) ¶ Vpon þat breþere we ar comfortid in ȝou in alle oure nede oure tribulacyoun þurgh ȝoure feiþ . (8) for now we lyuen if we standen in oure lord (9) ¶ þerfore what doyng of thankyngys may we ȝeelde ageyn to god for ȝou in alle ioye . þat we ioyen for ȝou byfore oure lord . (10) prayande nyght and day more abundantly þat we see ȝoure face . and þat we fulfillyn þoo thyngis þat wantyn to ȝoure feiþ (11) ¶ þerfore he god and oure fader and oure lord iesu crist dresse oure wey to ȝou (12) ¶ Oure lord forsoþe multiplye ȝou and make he ȝoure charyte to abunde ȝpper in ooþer and in alle and as we in ȝou (13) to conferme ȝoure hertis withoute pleynt in holynes byfor god and oure fader in to þe comyng of oure lord iesu crist with all hise seyntys AmeN.

**D**e<sup>1</sup> cetero ergo rogamus uos fratres et obsecramus in domino iesu . ut quemadmodum accepistis a nobis . quomodo uos oporteat ambulare et placere deo ; sic et ambuletis ut abundetis magis ; (2) scitis enim que precepta dederim uobis per dominum iesum ; (3) hec est enim uoluntas dei sanctificacio nostra . (4) ut abstineatis uos a fornicacione . ut sciat vnuquisque uestrum uas possidere in sanctificacione et honore . (5) non in passione desiderij sicut et gentes que ignorant deum ; (6) et ne quis supergrediatur neque superueniat in negocio fratrem suum ; quoniam vindex est dominus de hijs omnibus sicut prediximus uobis et testificati sumus . (7) non enim uocauit uos deus in immundiciam sed in sanctificacionem ; (8) Itaque qui hec spernit non hominem spernit sed deum qui etiam dedit spiritum suum sanctum (9) ¶ De caritate autem fraternitatis non necesse habemus scribere uobis ¶ Ipsi enim uos a deo didicistis . ut diligatis inuicem (10) etenim facitis illud in omnes fratres in vniuersa Macedonia ; Rogamus autem uos fratres ut abundetis magis (11) et operam detis . ut quieti sitis \* et ut negocium uestrum agatis et operemini manibus uestris sicut precepimus uobis . (12) et ut honeste ambuletis ad eos qui foris

<sup>1</sup> Initial D extends down four short lines and down the remaining full-length lines of the column, into the lower margin; in the right margin is written c<sup>o</sup> 4, cap. 4, surrounded by a line.

sunt . et nullius aliquid desideretis; (13) Nolumus autem uos  
 ignorare fratres de dormientibus ut non contristemini sicut et ceteri  
 qui spem non habent; (14) si enim credimus quod iesus mortuus  
 est et resurexit; ita et deus eos qui dormierunt per iesum adducet  
 cum eo; (15) hoc enim uobis dicimus in uerbo domini . quia nos  
 qui uiuimus qui residu sumus in aduentu domini non preueniemus  
 eos qui dormierunt . (16) quoniam ipse dominus in iussu et in uoce  
 archangeli et in tuba dei descendet de celo . et mortui qui in christo  
 sunt resurgent primi; (17) Deinde nos qui uiuimus qui relinquimur  
 simul rapiemur cum illis in nubibus obuiam christo in aera . et sic  
 semper cum domino erimus; (18) Itaque consolamini inuicem in  
 uerbis istis (1) ¶ þerfore breþere fro heþyn fortheward . þe we  
 praye þou and we beseehe in oure lord iesu . as hou þat ȝee han  
 takyn of vs hou it behouys þou to go and to plese god . and so go  
 ȝee þat ȝee abunde more (2) ¶ For<sup>1</sup> ȝee knowyn what biddyngys  
 I haſe gifen to þou þurgh oure lord iesu; (3) For þat is þe wil  
 of god þoure sanctifieacyoun . (4) þat ȝee absteyne þou fro<sup>2</sup>  
 formyacion . þat eche man kan han his owne vesselle in holynes  
 and in worshipe (5) ¶ Not in passyoun of desyr as þe fole þe  
 whiche knowis not god (6) ¶ and þat none ouergo nor dysseyue  
 his broþer in none herynd; for god is veniable of alle þise as we  
 han seyd to þou bifore and ar witnessid (7) ¶ For god has not  
 callid vs in to vnclemnes . but in halewyng (8) ¶ þerfore he þat  
 despises þise thyngys . not man he despises onely; but god þat  
 has gifen his holy spyryt in vs; (9) Of þe charite forsoþe of  
 broþerhede we han no nede to wryte to þou; for ȝee han herd of  
 god þat ȝee louen oþer ooper; (10) and þerfore þat ȝee don in  
 to alle breþere in alle Maceedyne ¶ þerfore we praye þou breþere  
 þat ȝee abunde more . (11) and þat ȝee gife bysynes þat ȝee be  
 quiete þat<sup>3</sup> ȝee do þoure erynde . and þat ȝee werke with þoure  
 handys . as we han byden þou . (12) and þat ȝee go honestly to  
 þem þat ben with oute . and þat ȝee of no mannys anythyng  
 desyre (13) ¶ We wil not forsoþe breþere þou to not knowe of þe

<sup>1</sup> A hand in the left margin points to this line.

<sup>2</sup> A is written in the left margin opposite.

<sup>3</sup> A hand in the left margin, drawn partly over the letter *a*, points to this line.

slepane; þat ȝee be not sorwful as oþere þat han no hope (14) ¶ if we leeuyn þat iesu is dead *and* ros; so *and* god þem þat han slept þurgh iesu schal lede to with hym (15) ¶ for þis we seyn in þe woord of oure lord; þat we þat lyuen *and* we þat ar left in þe aduent of oure lord we schal not go byfore þem þat han slept (16) ¶ for þe deade þat arn in crist schal ryse first; þerfore þe lord in þe biddyng *and* in þe voice of þe Archangel *and* in trumpe of god schal descende of heuyn (17) ¶ þen we þat ar alyfe þat ar left we schal be rauyschid to gydere with þem in clowdis \* to meeete crist in þe eyr; *and* so euer we schal be with þe lord (18) ¶ þerfore comforde ȝee oyþer ooþer in pise woordis

*D*e<sup>1</sup> temporibus autem et momentis . fratres non indigetis ut scribam uobis; (2) *Ipsi enim diligentur scitis quia dies domini sicut fur in nocte ita ueniet* (3) ¶ *Cum enim dixerint pax et securitas . tunc repentinus eis superueniet interitus; sicut dolor in utero habenti et non effugient;* (4) *Vos autem fratres non estis in tenebris ut uos dies ille tamquam fur comprehendat* (5) ¶ *Omnis enim vos filij lucis estis et filij diei* ¶ *Non sumus noctis neque tenebrarum;* (6) *Igitur non dormiamus sicut et ceteri . sed uigilemus et sobrij simus;* (7) *qui enim dormiunt nocte dormiunt . et qui ebrij sunt nocte ebrij sunt* (8) *Nos autem qui diei sobrij sumus . induti loricanum sumus<sup>2</sup> fidei et caritatis galeam spem salutis;* (9) *quoniam non posuit nos deus in iram . sed in adquisitionem salutis per dominum nostrum iesum christum* (10) *qui mortuus est pro nobis . ut siue uigilemus siue dormiamus simul cum illo uiuamus* (11) *propter quod consolamini inuicem et edificate alterutrum sicut et scitis* (12) ¶ *Rogamus autem uos fratres ut noueritis eos qui laborant inter uos et presunt uobis in domino et monent uos* (13) *ut habeatis illos abundancius in caritate . et propter opus illorum pacem habete cum illis* (14) ¶ *Rogamus autem uos fratres corripite inquietos consolamini pusillanimes*

<sup>1</sup> Initial *D* extends down four lines, its ornamentation upwards into the upper margin, and downwards for nine lines. In the right margin is written *c<sup>m</sup> 5, cap. 5<sup>m</sup>*, surrounded by a line.

<sup>2</sup> *Sumus* is written out into the right margin.

suscipite infirmos . pacientes estote ad omnes; (15) videte ne quis  
 malum pro malo alicui reddat; sed semper quod bonum est secta-  
 mini inuicem . et in omnes (16) semper gaudete (17) sine inter-  
 missione orate . (18) in omnibus gracias agite; hec est enim voluntas  
 dei in christo iesu in omnibus uobis ; (19) Spiritum nolite extinguere .  
 (20) prophecias nolite spernere; (21) omnia enim probate . quod  
 bonum est tenete . (22) ab omni specie mala abstинete uos; (23)  
 Ipse autem deus pacis sanctificet uos per omnia ut integer .  
 spiritus uester et anima et corpus . sine querela in aduentu domini  
 nostri iesu christi seruetur (24) ¶ fidelis est qui uocauit uos qui  
 et faciet; (25) fratres . orate pro nobis; (26) Salutate fratres omnes  
 in osculo sancto (27) adiuro uos per dominum ut legatur epistula  
 hec omnibus sanctis fratribus (28) Gracia domini nostri iesu  
 christi cum omnibus uobis amen . (1) ¶ Of þe tymes forsoþe breþere  
 and of þe momentys ȝee<sup>1</sup> nede not þat I write to ȝou (2) ¶ For  
 ȝee wyten diligently enquerande þat þe day of oure lord as a  
 theef in þe nyght schal come (3) ¶ Forwhi when þei han seyd .  
 pees is now to vs and sykyrnes<sup>2</sup> of þat þat is to come þanne as a  
 sodayn perdycion schal come aboue . as þe sorwe is of þe womman  
 hafande in þe wombe . and þei schal not fle þerfro (4) ¶ ȝee  
 forsoþe breþere ar not in derknes . þat þat day taake ȝou as a  
 theef (5) ¶ for ȝee alle ar þe childre of light . and þe childre of  
 god . and not of nyght nor of derknes (6) ¶ þerfore slepe we not  
 as oþere fleschly lyuande . but waake we and be we sobre (7) ¶ for  
 þei þat slepyn . in þe nyght þei slepyn . and þei þat arn dronkyn  
 in þe nyght þei arn dronkyn \* (8) ¶ We forsoþe þat ben of þe  
 day; be we sobre clad with þe haberown of feiþ and charyte;  
 and þe helm þe hope of hele (9) ¶ For god sette vs not in wrathe  
 but in to purchasyng of hele þurgh oure lord iesu crist (10) þe  
 whiche is dead for vs þat wheþer we wake or we slepe þat we  
 lyue to gydere with hym (11) ¶ For þe whiche conforte ȝee oþer  
 oþer . and edefye ȝee oþer oþer as ȝee do (12) ¶ We praye  
 ȝou breþer þat ȝee knowe þem þat trauele among ȝou . and bifore

<sup>1</sup> A written twice in the right margin opposite.

<sup>2</sup> A line is drawn down the column from this line to that ending *lyuande*  
but.

ben to *zou* in oure lord *and* monestyn *zou* . (13) *þ*at *zee* hafe *þem* more abundantly in charyte ¶ for *þe* werk of *þem* hafe *zee* pees with *þem* (14) ¶ *þ*erfore we praye *zou* breþere amende *zee* *þem* *þ*at ben inquyete . *comforte* *zee* *þe* feble of wille . take *zee* vp *þe* syke *and* be *zee* suffrende to alle; (15) ¶ *See* *zee* *þ*at *þ*at any *zeelde* not *euyl* for *euyl*; but euer *þ*at *þ*at good is folewe *zee* oþer in oþer *and* in alle (16) ¶ *Euer* *ioye* *zee*; (17) withoute styntyng praye *zee* . (18) in alle *þyngys* thanke *zee* to god ¶ for *þ*at is *þe* wil of god in *crist* *iesu*; *and* in<sup>1</sup> *zou* alle (19) ¶ *þe* spyrit wile *zee* not *slekke* (20) *and* prophecyes wile *zee* not dispise (21) *Alle* *goodis* *profe* *zee* . *al* *þ*at good is holde *zee* (22) *and* absteue<sup>2</sup> *zou* fro alle *euyl* *spyce* (23) ¶ *he* forsoþe god of pees halewe he *zou* bi alle *þyngys* *þ*at *zou*re hoole spyrit . *and* *þe* soule *and* *þe* body be kept withoute querele in *þe* aduent of oure lord *iesu* *crist* (24) ¶ *God* is trewe *þ*at has callid *zow* to *þe* *lyf* *þe* whiche also schal parforme in *zou* *þe* *werk* of *grace* (25) ¶ *Breþere* praye *zee* for vs (26) ¶ *Grete* *zee* alle *þe* *breþere* in *holy* *kyssyng* (27) ¶ *I* adiure *zou* þurgh oure lord *iesu* *þ*at *þ*is *pistyl* be redd to alle *holy* *breþere* (28) ¶ *þe* *grace* of oure lord *iesu* *crist* be with *zou* alle AmeN.

<sup>1</sup> The letter *b* is written in the left margin.

<sup>2</sup> The letter *a* is written in the left margin.

## II. AD THESSALONICENSES

**P**aulus<sup>1</sup> et Siluanus et Timotheus . ecclesie Thesalonicensium  
in deo patre nostro et domino iesu christo; (2) gracia uobis  
et pax a deo patre nostro et domino iesu christo; (3) Gracias  
agere debemus deo semper pro uobis fratres ita ut dignum est .  
quoniam super crescit fides uestra et abundat caritas vniuersitatisque  
uestrum inuicem (4) ita ut et nos ipsi in uobis gloriemur in  
ecclesiis dei pro pacientia uestra et fide in omnibus persecucionibus  
uestris et tribulacionibus quas sustinetis (5) in exemplum iusti  
iudicij dei . ut digni habeamini regno dei pro quo et patimini;  
(6) si tamen iustum est apud deum retribuere tribulacionem hijs  
quis uos tribulant . (7) et uotis qui tribulamini requiem uobiscum  
in reuelacionem domini iesu de celo cum angelis virtutis eius (8) in  
flamma ignis dantis vindictam hijs qui non nouerunt deum . et  
qui non obedierunt euangelio domini nostri iesu christi . (9) qui  
penas dabunt in interitu eternas a facie domini et a gloria virtutis  
eius . (10) cum venerit glorificari in sanctis suis et admirabilis  
fieri in omnibus qui crediderunt ¶ quia creditum est testimonium  
nostrum super \* uos in die illo (11) in quo etiam oramus semper  
pro uobis ut dignos uos habeat . dignetur uos uocacione sua deus  
noster . et impleat omnem uoluntatem bonitatis et opus fidei in  
virtute . (12) ut clarificetur nomen domini nostri iesu christi in  
uobis et uos in illo . secundum gratiam dei et domini nostri iesu  
christi (1) ¶ Poule and syluan and<sup>2</sup> Tymothee to þe kyrke of  
Tesalonyceens in god oure fader and oure lord iesu crist; (2)  
¶ Grace to þow and pees of god oure fader and oure lord iesu crist

<sup>1</sup> Initial *P* extends down four short and ten full-length lines; in the left margin is written *c<sup>m</sup> 1<sup>m</sup>, cap. 1<sup>m</sup>*, surrounded by a line.

<sup>2</sup> *A* is written in the right margin.

\* fol. 195, a, col. 2.

(3) ¶ We owyn to do thankyngys to god euer for ȝow breþere . so as it is worþi; for ȝoure feiþ ouergrowys . and þe charyte abundys of eche one of ȝou oþer in to ooþer (4) ¶ and so þat we oure self ioyen in <sup>1</sup> ȝou in þe kyrkys of god . for ȝoure pacyence and feiþ in alle ȝoure persecucyouns and tribulacyouns þe whiche ȝee susteyne (5) in to þe exsaumple of goddys riȝtwisdam <sup>2</sup> . so þat ȝee be had worþi in þe kyngdam of god for þe whiche ȝee suffren (6) ¶ For it is riȝtwis byfore god to ȝeelde tribulacyoun <sup>1</sup> to þem þe whiche troblyn ȝou . (7) and to ȝow þat arn anguyschid reste with vs in þe reuelacyoun of oure lord iesu fro heuyn with þe aungelys of his vertue (8) in þe flawme of þe fir gifande veniawnce to þem þat han not knowe god and þat han not obeschad to þe euangelye of oure lord iesu crist; (9) þe whiche schal susteyne peynes euere lastande in þe death of þe face of oure lord . and of þe glorye of his vertue; (10) When he schal come to be gloryfyed in his seyntys and be wonderful maad in alle þoo þat han beleeuyd ¶ For oure witnes is leuyd vpon ȝou in þat day (11) In þe whiche ȝhe we praye for ȝou euer þat oure god deyne ȝou thurgh his callyng . and þat he fulfille al þe wil of his goodnes . and þe werk of his feiþ in vertue (12) so þat þe name of oure lord iesu crist be claryfyed in ȝou and ȝee in hym after þe grace of oure lord iesu crist.

**R**ogamus <sup>3</sup> autem uos fratres per aduentum domini nostri iesu christi et nostre congregacionis in ipsum . (2) ut non cito moueamini a uestro sensu . neque tereamini . neque per spiritum . neque per sermone . neque per epistulam tamquam per nos missam quasi instet dies domini; (3) ne quis nos seducat vlo modo; quoniam <sup>4</sup> nisi venerit discessio primum et reuelatus fuerit homo peccati . filius perditionis (4) qui aduersatur et extollitur supra

<sup>1</sup> A is written in the right margin.

<sup>2</sup> MS. goddysriȝtwisdam.

<sup>3</sup> Initial R extends down four lines, its ornamentation down seven more; in the right margin is written *c<sup>o</sup> 2<sup>o</sup>, cap. 2<sup>o</sup>*, surrounded by two lines.

<sup>4</sup> The words *id est christus, non veniet ad iudicium* are written in the right margin, to be inserted after *quoniam*.

omne quod dicitur deus aut quod colitur . ita ut in templo sedeat ostendens se tamquam sit deus (5) ¶ Non retinetis quod cum adhuc essem apud uos hec dicebam uobis; (6) et nunc quid detineat scitis . ut reueletur in suo tempore; (7) Nam misterium iam operatur iniquitatis tantum ut qui tenet modo teneat donec<sup>1</sup> de medio fia[t]. (8) ¶ et nunc reuelabitur ille iniquus . quem dominus iesus interficiet spiritu oris sui et destruet illustracione aduentus sui; (9) eum cuius est aduentus secundum operacionem Sathane in omni uirtute et signis et<sup>2</sup> \* prodigijs mendacibus . (10) et in omni seduccione iniquitatis hijs qui pereunt eo quod caritatem ueritatis non receperunt ut salui fierent; (11) Ideo mittit illis deus operacionem erroris ut credant mendacio . (12) ut iudicentur omnes qui non crediderunt ueritati . sed consenserunt iniquitati (13) ¶ Nos autem debemus gracias agere deo semper pro uobis fratres dilecti a deo quod elegit nos deus primicias in salutem in sanctificacione spiritus et fide ueritatis; (14) in quam et uocauit uos per euangelium nostrum in adquisitionem glorie domini nostri iesu christi; (15) Itaque fratres state et tenete tradiciones quas didicistis . siue per sermonem siue per epistulam nostram; (16) Ipse autem dominus noster iesus et deus pater noster qui dilexit nos et dedit nobis consolacionem eternam et spem bonam in gracia; (17) exhortetur corda uestra et confirmet in omni opere et sermone bono (1) ¶ perfore we praye ȝou breþere þurgh þe aduent of oure lord<sup>3</sup> iesu crist and of oure congregacyoun in to þe same . (2) þat ȝee be not soone moeuyd fro ȝoure wit . nor þat ȝee be adred . noþþer þurgh spyryt nor þurgh woord nor þurgh pystyl as by vs sent; (3)<sup>4</sup> lest þat any ȝou dysceyue in any maner as þe day of oure lord instandis; ¶ for but if þer come first a departyng and þe man of synne and þe sone of perdyeyoun be schewid (4) þe whiche is aduersarye to crist and berys vp hymselfe aboue alle thyngs þat is seyd of god or þat is worschipid os god in þe trinchte;

<sup>1</sup> donec . . . fiat is written in the right margin, to be inserted after teneat.

<sup>2</sup> MS. repeats *et* as the first word of the next column.

<sup>3</sup> a is written in the left margin.

<sup>4</sup> The verse numbering here differs slightly from that of the Latin and the Vulgate, owing to inversion of parts of sentences.

\* fol. 195, b, col. 1.

so þat he sytte in þe temple of god schewande hym as þat he be god (5) ¶ and wheþer ȝee withholde not þat<sup>1</sup> when ȝit I schulde hafe ben at ȝou I seyde þise thyngys to ȝou (6) ¶ and now ȝee witen what withholdys hym . s . anticerist þat he be schewyd in his tyme (7) ¶ for why now þe priuete of wickidnes he werkys only so þat he þat now holdys þe feiþ holde he it *stably* til þat discessyoun be maad of myddys<sup>1</sup> *opyn* (8) ¶ and þanne schal be schewid he þat wickid *anticrist* þe whiche oure lord schal slee with þe spyrtyt of his mouþ . and schal destrye with þe illustracion of his comyng hym; (9) of whom is þe aduent after þe werkynge of Satan in alle vertue and tokyns and in wondres of lesyng (10) in alle disseyuyng of wickidnes to þem þat per schyn . for þat þat þei hafe not resceyued þe charite of soþnes þat þei schulde . be maad safe (11) ¶ and þerfore god schal sende to þem þe worchyng of errour so þat þei leeuynto lesyng (12) þat alle be demyd þe whiche han not leeuyd to þe soþnes but han *consentyd* to wickidnesse (13) ¶ þerfore ȝee breþer louyd of god we owyn to do thankyngys to god euere for ȝow þat god has chosyn vs þe firstehedis in to þe hele in þe halewyng of þe spyrtyt \* and feiþ of þe soþnes (14) in to þe whiche he<sup>2</sup> callide ȝou þurgh oure euangelye in to þe adquyscione of þe gloriye of oure lord iesu crist (15) ¶ and þerfore breþere stande ȝee and hoolde ȝee þe tradycyouns þe whiche ȝee han leryd oþer by þe woord or bi oure pistylle (16) ¶ he forsoþe þe lord iesu crist and god and oure fader þe whiche has louyd vs and gyfen þe euerlastyng *comfort* and good hope in grace; (17) he exhorte ȝoure hertys . and stable in eche werk and good woord.

**D**e<sup>3</sup> cetero fratres orate pro nobis ut sermo domini currat et clarificetur sicut et apud uos; (2) et ut liberemur ab importunis et malis hominibus; Non enim omnium est fides; (3) fidelis

<sup>1</sup> *a* is written in the left margin.

<sup>2</sup> *he* is written above the line, with caret after *whiche*.

<sup>3</sup> Initial *D* extends down three short lines, its ornamentation down twenty-one full-length lines. In the right margin is written *cō 3°, cap. 3°*, surrounded by a line.

autem dominus est qui confirmabit uos et custodiet a malo; (4) *Confidimus autem fratres de uobis in domino; quoniam que precipimus et facitis et facietis* (5) ¶ *Dominus autem dirigat corda uestra in caritate dei et pacientia christi;* (6) ¶ *Denunciamus autem uobis fratres in nomine domini nostri iesu christi ut subtrahatis uos ab omni fratre ambulante inordinate et non*<sup>1</sup> *secundum tradicionem quam accepistis a nobis;* (7) *Ipsi enim scitis quemadmodum oporteat imitari nos quoniam non inquieti fuimus inter uos;* (8) *neque gratis panem manducauimus ab aliquo. sed in labore et fatigacione nocte et die laborantes ne quem uestrum grauaremos;* (9) *non quasi non habuerimus potestatem sed ut nosmetipsos formam daremus uobis adimitandum nos;* (10) *Nam et cum essemus apud uos hoc denunciabamus uobis. quoniam si quis non vult operari nec manducet;* (11) *Audiuimus enim inter uos quosdam ambulare inquiete nichil operantes sed curiose agentes* (12) ¶ *His autem qui eiusmodi sunt denunciamus quia obsecramus in domino iesu christo ut cum scilencio operantes panem suum manducent* (13) *Vos autem fratres nolite deficere bene facientes;* (14) *quod si quis non obedierit uerbo nostro per epistulam; hunc notate et non commisceamini cum illo ut confundatur;* (15) *et nolite quasi inimicum existimare. sed corripite ut fratrem;* (16) *Ipse autem deus pacis det uobis pacem sempiternam in omni loco Dominus cum omnibus uobis;* (17) *Salutacio mea manu pauli; quod est signum in omni epistula ita scribo* (18) ¶ *Gracia domini nostri iesu christi cum omnibus uobis Amen* (1) ¶ *Fro hepen forþeward breþere praye for vs þat þe woord of god renne and be claryfyed as it is at ȝou* (2) *þat we be delyuerd fro vncouenable and wickid men* ¶ *For whi not of alle is feiþ* (3) ¶ *God*<sup>2</sup> *forsoþe is trewe þe whiche schal conferme ȝow and kepe ȝou fro euyl* (4) ¶ *We trestyn forsoþe breþere in oure lord þat alle þyngs þat we han byden to ȝou ȝee don. and ȝee schal don* (5) ¶ *Oure lord þerfore dresse ȝoure hertus in þe charite of god and in pacyence of crist* (6) ¶ *We denounce to ȝou breþere in þe name \** of oure

<sup>1</sup> non written in the right margin, with caret after *et.*

<sup>2</sup> A is written in the right margin.

lord iesu crist . þat ȝee withdrawe ȝou fro eche broþer goande inordynatly . and not after þe tradyeyoun þat ȝee han taken of vs (7) ¶ for ȝee witen on what maner it byhouys ȝou to folewyn vs ¶ for we han not ben inquiete among ȝou . (8) nor we han not etyn þe bred freely<sup>1</sup> of any ; but we werkynge nyght and day in trauele and werynes . lest we any of ȝou schulde han greuyd ; (9) ¶ Not as we han had no power . but þat we schulde gyfe oure self forme to ȝou to folewen vs (10) ¶ Forwhy when we had ben at ȝou þyse thyngus<sup>2</sup> we schewdyn to ȝou . þat if any wile not werke ; ete he not (11) ¶ for we han herd among ȝou som goande inquyetylly no thyng werkande . but curyously doande (12) to þem þat ben of suych manere we denounce and besechen in oure lord iesu crist þat þei with seylence werkande ete þei þer bred (13) ¶ ȝee forsoþe breþere wile ȝee not fayle weel doande (14) ¶ For if þer be any þat hafe not obeschid to oure woord þurgh þe pistyl . note ȝee hym and dele not with hym þat he be not confoundid ; (15) and wil ȝee not as enemy trowe hym but as broþer correcte ȝee hym (16) ¶ he forsoþe god of pees gife ȝou pees euerlastande in eche stede ¶ Oure lord be with ȝou alle (17) ¶ Mi Salutacyoun write with þe hand of powyl þe whiche is signe in eche pystyl . so I write to ȝou (18) ¶ þe grace of oure lord iesu crist be with ȝou alle AmeN.

<sup>1</sup> A is written in the left margin.

<sup>2</sup> A hand drawn in the left margin points to this line.

## I. AD TIMOTHEUM

*Paulus<sup>1</sup> apostolus christi iesu secundum imperium dei  
saluatoris nostri et christi iesu spei nostre (2) Timotheo  
dilecto filio in fide gratia et misericordia et pax a deo patre et  
christo iesu domino nostro; (3) Sicut rogaui te ut remaneres  
Ephesi cum irem in Macedoniam et denunci ares quibusdam ne  
aliter docerent. (4) neque intenderent fabulis et genealogijs inter-  
minatis que questiones prestant magis quam edificationem dei que  
est in fide (5) ¶ finis autem precepti est caritas de corde puro  
et conscientia bona. et fide non facta (6) a quibus quidam aber-  
rantes conuersi sunt in uaniloquium. (7) uolentes esse legis doctores  
non intelligentes. neque loquuntur neque que de quibus affirmant  
(8) ¶ Scimus autem quia bona est lex. si quis ea legitime vtatur;  
(9) scientes hoc quia iusto lex non est posita sed iniustis et non  
subditis; impijs et peccatoribus et sceleratis et contaminatis  
patricidis et matricidis; homicidis. (10) et fornicarijs. masculorum  
concubitoribus. plagiarijs. mendacibus periuris. et si quid  
aliud sane doctrine aduersatur; (11) que est secundum euangeli-  
um glorie beati dei quod creditum est michi (1) ¶ Powil þe  
apostol of crist iesu after \* þe biddyng of god and oure sauour  
iesu crist of oure hope. (2) to Tymothe his sone louyd in þe  
feip. grace and mercy and pees of god oure fader and oure lord  
crist iesu (3) ¶ As I prayede þee þat þou schuldest dwelle at  
Ephesey. when I schulde go in to Macedoyne. so þat þou schuldest  
denounce to summe þei ne schulde oþerwise teche. (4) nor  
gife entent to fablys and genealogijs<sup>2</sup> vntermyned or with oute*

<sup>1</sup> Initial *P* extends down four short and eight full-length lines; in the left margin is written *cō 1°, cap. 1°*, surrounded by two lines.

<sup>2</sup> *A* is written in the right margin.

\* fol. 196, a, col. 2.

terme . þe whiche more gyfen stryf þan þe edificacyoun of god  
 þe whiche is in þe feiþ (5) ¶ þe eende forsoþe of þe comaundement . is charyte of pure herte *and* good conscience *and* of feiþ  
 not feyned (6) fro þe whiche somme fro errande . þei ben turnyd  
 in to veyne speche (7) willande to ben doctours of lawe not  
 vnderstandande noiþer þat þei speken . nor of þoo thyngys þat  
 þei affermyn (8) ¶ We wite <sup>1</sup> forsoþe <sup>2</sup> þat þe lawe is good . whoso  
 vse it lawefully . (9) *and* we witande þat . þat to þe rightwise  
 men is no lawe sette ¶ But to þe vnriȝtwise *and* not subiect  
 to god to þe wickide *and* to synnars . To þe felenows *and* to  
 þe fylid . to þe slears of fadyrs *and* modyres . to þe manslears  
 (10) *and* fornycatours to þe cowcherys with malys *and* to  
 þe wownders to þe lyers *and* forswærers ¶ *and* gif any ooþer  
 thyng is aduersarye to hoole doctrine (11) þat is after þe  
 euangelye of þe glorye of þe blesyde god þe whiche is betake  
 to me (12) ¶ *Gracias ago ei qui me confortauit in christo iesu*  
*domino nostro . quia fidelem me existimauit ponens in ministerio*  
 (13) *qui prius fui Blasphemus et persecutor et contumeliosus ; sed*  
*misericordiam consecutus sum quia ignorans feci in incredulitate*  
 (14) *superabundauit in me gracia autem domini nostri cum fide*  
*et dileccione que est in christo iesu ; (15) fidelis sermo et omni*  
*acepcione dignus quia christus iesus uenit in hunc mundum*  
*peccatores<sup>3</sup> saluos facere quorum primus ego sum (16) sed ideo*  
*misericordiam consecutus sum<sup>4</sup> ut in me primum ostenderet*  
*christus iesus omnem pacienciam ad informacionem eorum qui*  
*credituri sunt illi in uitam eternam (17) Regi autem seculorum*  
*immortali inuisibili soli deo honor et glorie in secula seculorum*  
*Amen ; (18) hoc preceptum commendo tibi fili Timothee secundum*  
*precedentes in te prophecias . ut milites in illis bonam miliciam*  
 (19) *habens fidem et bonam conscientiam quam quidam repellentes*  
*circa fidem naufragauerunt ; (20) ex quibus est hymeneus et*

<sup>1</sup> A is written in the right margin.

<sup>2</sup> MS. *for-forsoþe*.

<sup>3</sup> A defect in the vellum causes a space to be left between *peccatores* and *saluos*, and in the two lines below, between *in* and *me*, *pacienciam* and *ad*.

<sup>4</sup> *sed ideo . . . sum* written in the right margin, with caret after *ego sum*.

*alexander quos tradidi sathane ut discant non blasphemare (12)*  
 ¶ Thankyng I do to hym þe whiche has comfortid me in crist  
 iesu oure lord; for he settande me in mynsterye trowide me  
 trewe. (13) þe whiche was fyrist blasphemē<sup>1</sup> and pursuere and  
 wrongwys; but \* I am folewid þe mercy of god. for vnknowande  
 I dyde in vnbeleeue (14) ¶ þe grace forsoope of oure lord Iesu  
 crist superabundide with þe feiþ and þe loue þe whiche is in  
 iesu crist (15) ¶ For þis is a trewe woord and worþi to be tan. for  
 crist iesu cam in to þis world to make synful men safe. of þe  
 whiche I am þe fyriste (16) ¶ but perfore I am folewid þe mercy  
 þat crist Iesus schulde schewe. in me alle pacyence to þe in-  
 formacyoun of þem þe whiche ben to leue to hym in to þe euer-  
 lastande lyfe (17) ¶ perfore to þe kyng of worldys vndeadly  
 inuysyble to onely god be worshipe and gloria in to þe world of  
 worldys Amen (18) ¶ O Tymothe sone þis comauendement I  
 commende to þee after þe forgoande prophecyes in þee þat þou  
 knyghthode in þem a good chyualrye (19) hafande feiþ and good  
 conscience þe whiche summe puttande awey þei han perschid  
 aboute þe feiþ. (20) of þe whiche is ymenus and Alexander þe  
 whiche I hafe betan to Sathan so þat þei lerne not to Blasphemē.

**O** Bsecro<sup>2</sup> ergo primo omnium fieri obsecraciones oraciones .  
 postulaciones . graciārum acciones pro omnibus hominibus .  
 (2) pro regibus et omnibus qui in sublimitate sunt . ut quietam et  
 tranquillam uitam agamus in omni. pietate et castitate (3) hoc  
 enim bonum est et acceptum coram saluatore nostro deo (4) qui  
 omnes homines uult saluos fieri . et ad agnitionem ueritatis uenire ;  
 (5) unus enim deus unus et mediator dei et hominum . homo  
 christus iesus (6) qui dedit redempcionem semetipsum pro omnibus  
 cuius testimonium temporibus suis confirmatum est . (7) in quo  
 positus sum ego predicator et apostolus ; veritatem dico non  
 mencior . doctor<sup>3</sup> gencium in fide et ueritate ; (8) uolo ergo uiros

<sup>1</sup> Initial *b*- is obliterated.

<sup>2</sup> Initial *O* extends down four lines; in the left margin is written *cō 2º, capº 2º*, surrounded by a line.

<sup>3</sup> Final *-r* inserted, very small.

orare in omni loco leuantes puras manus sine ira et disceptacione;  
 (9) similiter et mulieres in abitu ornato cum uerecundia et sobrietate  
 ornantes se non in *tortis*<sup>1</sup> crinibus aut auro aut margaritis  
 uel ueste preciosa (10) sed quod decet mulieres promittentes  
 pietatem per opera bona; (11) mulier in scilencio discat cum omni  
 subieccione; (12) Docere autem mulieri non permitto neque  
 dominari in uirum sed esse in scilencio (13) Adam enim primo  
 formatus est deinde eua. (14) et Adam non est seductus. mulier  
 autem seducta in preuaricacione fuit; (15) saluabitur autem per  
 filiorum generacionem. si permanserit in fide et dileccione et  
 sanctificacione (1) ¶ þerfore I beseche first of<sup>2</sup> alle thyngys  
 obseeracyouns to be made and prayers. postulacyouns. doyngys  
 of thankyngys for alle men. (2) and for kyngys. and for alle þat  
 ben constytute in heynes þat we lede a quyete and a pesable lyfe  
 in alle pyte and castytle (3) ¶ For þat is good and accept bifore  
 god oure saueour (4) \* þe whiche wile alle men to be maad safe  
 and to come to þe knowyng of þe soþnesse (5) ¶ For one is god  
 and one is medyatour of god and of man þat is iesus crist maad  
 for vs man (6) þe whiche has gyfen redempcyoun hymself for  
 alle. þe witnes of whom is confermyd in his tymes (7) in þe  
 whiche I am sett prechour and apostyl ¶ þe soþe I seye and lye  
 not. doctour of þe folc in feip and soþnes; (8) ¶ þerfore I wil  
 men to praye in eche stede lifting vp pure handys with<sup>3</sup> oute  
 wrathe and stryf (9) ¶ and also and wymmen in ornate abite  
 with schame and sobrenes enowrnande þem not in herys wryþen  
 or with gold or with margarytis or precyouse cloþyng; (10) but  
 þat þat besemys wymmen byhetande pite þurgh goode werkys  
 (11) ¶ þe womman lerne sche in scylence with alle subieccyoun  
 (12) ¶ To teche forsoþe I suffre not to þe womman nor to lord-  
 schipen in þe man but to be in scylence (13) ¶ For Adam first  
 is maad; þen after Eue; (14) and Adam is not disceyuyd first

<sup>1</sup> A defect in the vellum causes a space to be left between *tortis* and *crinibus*, and in the line below between *marga-* and *-ritis*.

<sup>2</sup> MS. *of of*.

<sup>3</sup> In the right margin of posite this and the five following lines is drawn a woman's head.

þe womman forsoþe was disceyuyd in þe preuaricacyoun (15)  
 ¶ Sche schal be sauyd forsoþe þurgh generacion of childre . if  
 sche dwelle in þe feiþ and loue and holynes with sobrenes.

**F**idelis<sup>1</sup> sermo; si quis episcopatum desiderat bonum opus  
 desiderat; (2) Oportet ergo episcopum irreprehensibilem  
 esse . vnius vxoris virum sobrium . prudentem . ornatum . pudicum  
 hospitalem . doctorem . (3) non uinolentum non percussorem sed  
 modestum . non litigiosum . non cupidum . (4) sue domui preposi-  
 tum . filios habentem subditos cum omni castitate; (5) si quis  
 autem domui sue preesse nescit quomodo ecclesie dei diligenciam  
 habebit; (6) Non neophitum ne in superbiam elatus in iudicium  
 incidat diaboli; (7) Oportet autem illum et testimonium habere  
 bonum ad hijs qui foris sunt . ut non in opprobrium incidat et  
 laqueum diaboli (8) ¶ Diaconos similiter pudicos non bilingues  
 non vino multo deditos non turpe . lucrum sectantes . (9) habentes  
 misterium dei in conscientia pura; (10) et hij quorum probentur  
 primum . et sic ministrent nullum crimen habentes; (11) Mulieres  
 similiter pudicas . non detrahentes . sobrias fideles in omnibus;  
 (12) Diacones sint vnius vxoris viri qui filijs suis bene presint et  
 domibus suis; (13) qui enim bene ministrauerint gradum sibi  
 bonum adquirent et multam fiduciam in fide que est in christo iesu;  
 (14) hec tibi scribo fili Timothee sperans me venire ad te cito; (15)  
 si autem tardauero ut scias quomodo oporteat te in domo dei  
 conuersari que est ecclesia dei uiui columpna et firmamentum  
 ueritatis (16) ¶ et manifeste magnum est pietatis sacramentum quod  
 manifestatum est in carne iustificatum est in spiritu apparuit angelis  
 predicatum est gentibus creditum est in mundo . assumptum est  
 in gloria<sup>2</sup> \* (1) ¶ Trewe is þis woord ¶ Whoso desyres a bysschop-  
 pryche<sup>3</sup> he desyres a good werk (2) ¶ For it bihouys a bisschop  
 to be vnreprehensible . þe man of one wife . sobre queynte in

<sup>1</sup> Initial F extends down four short lines and to the foot of the column; in the right margin is written *cō 3°, capō 3°*, surrounded by a circular line.

<sup>2</sup> A fish is drawn in the space at the end of this short line, and lines are drawn from it underneath the last line of the column.

<sup>3</sup> MS. *bisschorpryche*.

\* fol. 197, a, col. 1.

alle hise deedys enowrnyd with vertues chaste þat is to seye shameful hospitalle to þe nedy in crist techere of goddyns icoord in lyf . woord and exsaumple (3) no vynolent nor smytere . but debonere . not chidere . not eoueytouse (4) to his meyne or his house a weel ordeynere . hafande subiectis weel in alle chastite (5) ¶ Whoso forsoþe kan not ordeyne byfore to his house or meyne hou schal he haue dylygence of þe kyrke of god (6) ¶ Not <sup>1</sup> a neophite . þat is to sey buystous or newe turned lest he born vp in to pride falle in to dome and in to þe snare of þe deuylle (7) ¶ it byhouys hym forsoþe to han good witnesse of þem þat ben withoute so þat he falle not in to reprefys and in to þe snare of þe fend (8) ¶ Also it byhouys dekyns to be chaaste nott two tungyd not gyfen to to myche wyn not folewande foule wynnynge (9) hafande þe priuete of þe feiþ in pure concyence (10) ¶ and þei forsoþe be þei preuyd first . and so mynystre þei hafande no blame (11) ¶ Also wymmen it bihouys to be chast not bacbitande sobre and trewe in alle þyngus (12) ¶ Dekynes be þei men of one wif þe whyche ordeyne weel to þeire childre and to þeire houses (13) ¶ þei þat weel hafe mynystrid þei purchasen to þem a good degré and myche treist in to þe feiþ þat is in iesu crist (14) ¶ þise thyngis Tymothe sone I write hopande me to come to þee soone (15) ¶ if I hafe taried so þat þou wite hou þe bihouys to be conuersaunt in þe hous of god þe whiche is þe kyrke of þe quyke god pylleer and firmament of soþnes . (16) and opynly is a gret sacrament of pite þe whiche is schewid opyn in þe flesch and is iustyfyed in spyryt ¶ þe whiche aperid to aungelis and is prechid to þe folc and is betakyn or beleeuyd in þe worlde and is takyn vp in glorye.

*Spiritus*<sup>2</sup> autem manifeste dicit . quia in nouissimis temporibus discedent quidam a fide attendentes spiritibus erroris . et doctrinis demoniorum (2) in hipocrisi loquencium mendacium et

<sup>1</sup> A crozier is sketched in the left margin in black and red, extending upwards from this line along twelve lines.

<sup>2</sup> Initial *S*- extends down four lines, its ornamentation to the foot of the column; in the left margin is written *c<sup>o</sup> 4, ca<sup>o</sup> 4<sup>o</sup>*, surrounded by a line.

cauteriatam habencium suam conscientiam; (3) prohibencium  
 nubere. abstinere a cibis quos deus creauit ad percipiendum cum  
 graciarum accione fidelibus et hijs qui cognouerunt ueritatem  
 (4) quia omnis creatura dei bona et nichil reiciendum. quod cum  
 graciarum accione percipitur (5) ¶ \*sanetificatur enim per uerbum  
 dei et oracionem (6) preponens hoc fratribus. bonus eris minister  
 christi iesu enutritus uerbis fidei et bone doctrine quam assecutus es  
 (7) Ineptas autem et aniles fabulas deuita; et exerce te ipsum ad  
 pietatem; (8) nam corporalis exercit[u]acio ad modicum uilis est.  
 pietas autem ad omnia uilis est promissionem habens uite que  
 nunc est et future (9) ¶ Fidelis sermo et omni accepcione dignus  
 (10) ¶ In hoc enim laboramus. et maledicimur quia speramus  
 in deum uiuum qui est suluator omnium hominum maxime  
 fidelium; (11) percipe hoc et doce (12) nemo adolocenciam tuam  
 contemnat; sed exemplum esto fidelium in uerbo. in conuersacione  
 in caritate in fide in castitate. (13) Dum venio attende lectioni  
 exortacioni<sup>1</sup>. doctrine; (14) No*l*i negligere<sup>2</sup> graciem que in te<sup>3</sup>  
 est<sup>4</sup>. que data est tibi per propheciam cum impositione manuum  
 sacerdotis. (15) hec meditare in hijs esto. ut profectus tuus mani-  
 festus sit omnibus (16) Attende tibi et doctrine insta in illis. hoc  
 enim faciens. et te ipsum saluum facies et eos qui te audiunt;  
 (1) seniorem ne increpaueris sed obsecra ut patrem. iuuenes ut  
 fratres. (2) anus ut matres iuueneula ut sorores in omni castitate  
 (1) þe<sup>5</sup> holy gost forsoþe opynly seys þat in þe laste tymes.  
 som schal departe fro þe feyth gyfande entent to spryritis of  
 errour and to techyngus of deuelys spekande lesyng (2) in ypoeris-  
 sye and hafande þeire conscyence corrupt or serud (3) defendande  
 to wedde. and abstene fro metys þe whiche god has maad to be  
 tan with thankynghs doyng to lele men and to þem þe whiche  
 han knownen þe soþe (4) ¶ for eche creature of god is good and no  
 þing to be cast awey þat is tan with zeeldyng of thankynghus

<sup>1</sup> -or-in *exortacioni* is inserted above the line, with caret after *ex-*.

<sup>2</sup> A hand drawn in the right margin points to this.

<sup>3</sup> MS. *inte.*

<sup>4</sup> *est* is inserted above the line, written very small.

<sup>5</sup> The letters *b a* are scribbled in the margin.

(5) ¶ for it is halewid þurgh þe woord of god *and* prayere . (6) *and* þou purposande þise þingus to þe breþere ; þou schalt be a good mynystre of crist iesu nurschid in þe woordis of þe feiþ *and* of good doctrine þe whiche þou art folewid (7) ¶ vneouenable forsoþe *and* quenys fablis or veyne fablys forsake þou ¶ Excercyse þiselfe to<sup>1</sup> pite (8) ¶ for a bodyly excercitacyoun ; to litil it is profitable ¶ Pite forsoþe to alle þyng it is profitable . hafande þe byheste of lyf þat now is *and* is to come (9) ¶ Trewe is þis woord *and* worþi alle accepçyoun (10) for in þis we trauelyn . *and* we ar waryed . for we hopyn in god of lyf . þat is saueour of alle men *and* most of þe trewe (11) ¶ þise thyngus bidde þou *and* teche þou (12) ¶ No man dispise þi ȝouþe but be þow exsaumple in woord *and* in conuersacion in charite in feiþ in chastite (13) ¶ Til þat I come gyfe þow entent to lessoun *and* to exortacyoun *and* to techyng<sup>1</sup> (14) ¶ Wile þou not dispise þe grace þat<sup>2</sup> \* is in þee . þe whiche is gifen to þee þurgh prophecye with þe imposycyoun of þe handes of prestis (15) and þise thynges hafe mynde of . in þise thyngis be þou þat þi prophecye be maad opyn to alle (16) ¶ Gif tente to þee . *and* to doctrine ; Instande þou in þem for þou doande þat thyng . *and* þou sehalt make þiselfe safe *and* þem þat heryn þee

(1) ¶ þe oolde blame þou not ; but praye hym as fader ¶ þe ȝonge beseche as breþere . (2) þe oolde wymmen as moderys ; þe ȝonge maydenys as systeris and do þou in alle chastite (3) *Uiduas*<sup>3</sup> honora . que uere vidue sunt . (4) *si qua autem uidua filios aut nepotes habet . discat primum domum suam regere et mutuam vicem reddere parentibus hoc enim acceptum est coram deo* ; (5) *que autem uere uidua est et desolata speret in deum . et instet oracionibus et obscracionibus nocte et die* ; (6) *nam que in deliciis est uiuens mortua est* ; (7) *et hoc precipite ut irreprehensibiles sint* ; (8) *si quis autem suorum et maxime domesticorum curam non*

<sup>1</sup> A in right margin.

<sup>2</sup> A hand drawn in the margin points to this line.

<sup>3</sup> Initial *U* extends down four lines ; in the left margin is written *c<sup>m</sup> 5 cap<sup>m</sup>. 5*, but the usual division of chapters has been followed.

habet fidem negauit et est infideli deterior; (9) vidua eligatur non minus sexaginta annorum que fuit vnius uiri vxor (10) in operibus bonis testimonium habens; si filios educauit si hospicio recepit . si pedes sanctorum lauit . si tribulacionem pacientibus sumministravit; si omne opus bonum subsecuta est (11) ¶ Adolosenciores autem uiduas deuita ¶ Cum enim luxuriate fuerit in christo nubere uolunt; habentes dampnacionem (12) quia primam fidem irritam fecerunt; (13) simul autem et<sup>1</sup> ociose discunt circumire domos; non solum ociose sed et uerbose et curiose loquentes que non oportet (3) ¶ Wydues þe whiche ben verre wydewys worschipe þou; (4) if any wydewe forsoþe hafe oþer childre or emys; lerne sche first hyre house to gouerne and oþer to oþer tymys to ȝeelde to þe faders and modyrs . for þat is accept bifor god (5) ¶ Sche forsoþe þat is a verre wydewe desolate . hope sche in god and instande sche to bysekyngus and prayers nyght and day (6) ¶ For whi sche þat is lifande in delytis sche is dead (7) ¶ and þis bidde þou þat þei ben irreprehensyble (8) ¶ Whoso forsoþe has no cure of his owne and most of his homly; as ben faders and moderis and breþere and of suyche manere; he is werre þan þe vntrewe and has denied þe feiþ (9) þe widewe be sche chosyn of no lesse þen of sixty ȝeer þe whiche has ben þe wife of one man . (10) hafande witnes in goode werkys; if sche has nurschid forþ childre; if sche hafe ressayued þe poere in hostage . if sche has waschyn þe feet of holy men; if sche hafe vnderseruyd to þe suffrende tribulacyoun; if sche hafe folewid alle goode werk (11) ¶ ȝonge wydewys forsoþe go þou fro ¶ for \* when þei han don þeire leecherye þenne þei wil weddyn in crist (12) þei hafande dampnacyoun . for þe first feiþ þei han maad in veyn (13) ¶ and to gydere forsoþe þei lernyn to go aboute houses in ydel . not onely in ydel . but curiously and uerbously . or ful of woordys þei spekande þoo thyngys þat byhouys not (14) ¶ Volo ergo iuniores nubere filios procreare matres familias esse . nullam occasionem dare aduersario maledicti gracia<sup>2</sup> (15) Nam enim quedam conuerse sunt retro sathanan; (16) si quis fidelis;

<sup>1</sup> A'is written in the left margin.

<sup>2</sup> After *gracia* the words *si quis fidelis* have been written and cancelled.

vel si qua fidelis habet uiduas . sumministret illis et non grauetur ecclesia ut hijs qui uere vidue sunt sufficiat (17) ¶ Qui bene presunt presbyteri duplici honore digni habeantur maxime qui laborant in uerbo et doctrina . (18) Dicit enim scriptura; non alligabis os boui trituranti; quia dignus est operarius mercede sua (19) ¶ Aduersus presbiterum uoli accusacionem recipere nisi sub duobus uel tribus testibus; (20) peccantes coram omnibus argue . ut et ceteri timorem habeant; (21) Testor coram deo et christo iesu et electis angelis ut hec custodias sine preiudicio nichil faciens in aliam partem declinando; (22) manus cito nemini imposueris . neque communicaueris peccatis alienis Te ipsum castum custodi; (23) noli adhuc aquam bibere sed uino modico utere propter stomachum tuum . et frequentes tuas infirmitates; (24) quorumdam hominum peccata manifesta sunt precedencia ad iudicium; quosdam autem et subsecuntur; (25) similiter autem et facta bona manifesta sunt; et que aliter se habent abscondi non possunt (14) ¶ perfore I wile þe ȝongere wydewys to wedde to bryngे forþ childre to be huswyfes none occasyoun of waryng to gife to þe aduersarye in grace (15) ¶ For now som ben turnyd ageyn after sathan (16) ¶ If any trewe man hafe wydewys . vnderserue he to þem and be not þe kyrke greyd . so þat it suffyse to þem þat ben verre wydewys (17) ¶ þe prestis þat weel gon byfore or ordeyne in dubble worschipe be þei had worþi . and most þei þat trauelen in woord and doctrine (18) ¶ for holy writ seys . þat þou schalt not brydele þe mouþ to þe oxe plowande and þe trauelour is worþi<sup>1</sup> his mede (19) ¶ Ageynus forsoþe þe preest wil þou not ressayfe acusacyoun . but vnder two or thre witnessis (20) ¶ þe synnande forsoþe bifore alle<sup>2</sup> repreyue þou þat oþere þerof han drede (21) ¶ I adiure þee . bifore god and crist iesu and þe chosen aungelis of hym þat þou kepe þise thyngys and nothyng þou schalt do withoute examynacyoun bowande in to an oþer partye . (22) to no \*man putte þou in þe handus soone ; nor comune þou not with oþer menus synnus ¶ but chaste kepe þou þiselfe (23) Wile þou not zit drynke water . but

<sup>1</sup> MS. *worþis*, with *-s* erased.

<sup>2</sup> A written twice in the margin.

vse þou a litil wyn for þi stomach *and* for þi ȝerne syknessys (24) ¶ þe synnus of summe men ar schewyd opyn goande bifore to þe dome *and* of summe forsoþe þei vnderfolewyn (25) ¶ *and* also forsoþe goode dedys ben maade opyn . *and* þoo þat han þem oþerwise þei may not ben hyd in þe tyme of discussyoun

**Q**uicumque<sup>1</sup> sunt sub iugo serui dominos suos omni honore dignos arbitrentur ne nomen domini et doctrina blasphemetur (2) ¶ Qui autem fideles habent dominos non contemnant quia fratres sunt . sed in agis seruiant . quia fideles sunt et dilecti . qui beneficij participes sunt; hec doce et exhortare . (3) si quis aliter docet et non adquiescit sanis sermonibus domini nostri iesu christi . et ei que secundum pietatem est doctrine (4) superbus et nichil sciens . sed languens circa questiones et pugnas uerborum . ex quibus oriuntur inuidie . contentiones blasphemie . suspicione male . (5) conflictaciones hominum mente corruptorum et qui a ueritate priuati sunt existimancium questum esse pietatem . (6) est autem questus magnus pietas cum sufficienia; (7) nichil enim intulimus in hunc mundum haud dubium quia nec auferre possumus quid; (8) habentes autem alimenta et quibus tegamur . hijis contenti simus; (9) nam qui uolunt diuites fieri incident in temptationem et laqueum diaboli et desideria multa inutilia et nocuia que mergunt homines in interitum et perditionem (10) ¶ Radix enim omnium malorum est cupiditas; quam quidam<sup>2</sup> appetentes errauerunt a fide et inseruerunt se doloribus multis (1) ¶ Alle pei þat are vnder ȝok seruauntus trowe þei þeire lordys worþi alle worschipe . lest þe name *and* þe lore of god be blasphemedyd (2) ¶ þei forsoþe þat han trewe lordys dispise not þei þem for þei ar breþere but raþere serue þei þem for þei ben leale *and* louyd of god þe whiche arn parteners of þe benefyce of þe seruauntys ¶ þise thyngys teche þou *and* conseyle þou (3) ¶ Whoso oþerwise<sup>2</sup> techis *and* acordys not to holy woordys of oure lord iesu crist *and* to þat lore þat is after pyte (4) he is proud *and* no thyng knowande.

<sup>1</sup> Initial *Q* extends down four short and eight full-length lines. In the left margin is written *cº 6º, caº. 6º*, surrounded by a line.

<sup>2</sup> *A* is written in the margin.

but longyng abowte questyouns *and* debatys of woordis of þe  
 whiche spryngyn enuyes . *contencyouns* . blasphemys . suspy-  
 cyouns . ylle (5) strifes of men corrupt *in þer thought and for þei ben*  
 priued fro þe soþe. of hem trowande wynnynge to be pyte (6) ¶ Pyte  
 with suffycyence forsoþe is a gret wynnynge (7) ¶ For no þyng we  
 bryngē *in to þis world; and no dowte þat no thyng we may bere*  
 fro þe \* world (8) ¶ We þerfore hafande mete *and* drynk *and* with  
 þe whilke we be hyld . with þise be we payed (9) ¶ forwhi þei  
 þat wil be maade riche . þei fallyn *in to temptacioun and in to*  
 þe snare of þe deuyl . *and in to manye desyres vnprofitable and*  
 noyouse þe whyche drowne men *in to death and dampnacyoun*<sup>1</sup>  
 (10) ¶ For roote of alle euelys is coueytysse þe whiche som men  
 coueytande þei han errid fro þe feiþ *and* han insert þemselfe to  
 manye sorewys (11) ¶ *Tu autem o homo dei<sup>2</sup> hec fuge; sectare*  
*uero iusticiam . pietatem . fidem . caritatem . pacienciam . mansue-*  
*tudinem;* (12) *Certa bonum certamen fidei; apprehende uitam*  
*eternam in qua vocatus es et confessus es bonam confessionem*  
*coram multis testibus;* (13) *precipio tibi coram deo qui uiuificat*  
*omnia et christo iesu qui testimonium reddidit sub poncio pilato*  
*bonam confessionem.* (14) *ut serues mandata sum macula . irrepre-*  
*hensibilia usque in<sup>3</sup> aduentum domini nostri iesu christi.* (15) *quem*  
*suis temporibus ostendet beatus et solus potens rex regum et dominus*  
*dominancium<sup>4</sup>.* (16) *qui solus habet immortalitatem et lucem*  
*habitat inaccessibilem quem uidit hominum nullus . sed nec uidere*  
*potest cui honor et imperium in sempiternum amen* (17) ¶ *Divitibus*  
*huius seculi precipie non sublime sapere neque sapere in incerto*  
*diviciarum . sed in domino qui prestat nobis omnia abunde ad*  
*fruendum;* (18) *bene agere divites fieri in operibus bonis facile*  
*tribuere communicare* (19) *thesaurisare sibi fundamentum*  
*bonum in futurum . ut apprehendant ueram vitam* (20) ¶ *O*  
*Timothee depositum custodi deuitans profanas uocum nouitates*

<sup>1</sup> A is written in the margin.

<sup>2</sup> dei is written in the margin, with caret after homo.

<sup>3</sup> in is written above the line, with caret after usque.

<sup>4</sup> Scribbled in the right margin: *Radix omnium(bis) malorum est cupiditas.*

et oppositiones falsi nominis sciencie . (21) quam quidam promittentes circa fidem exciderunt ¶ *Gracia tecum Amen* (11) ¶ Ha þou forsoþe þe man of god . flee þou þise þyngys . suee þou forsoþe . riȝtwisnes . pyte . feiþ . charite . pacience mekenes . (12) and stryfe þou a good stryf of þe feiþ ¶ Take þou þe euerlastande life in to þe whiche þou art callid and art knowlechid bifore manye witnessys a good confessyoun (13) ¶ I commaunde þee bifore god and crist iesu þat quykynys alle þyng þe whiche when he was vnder pounce Pylate ȝeeldid witnes a good confessyoun (14) þat þou kepe þe maundementus vnreprehensyble withoute wem in to þe aduent of crist iesu oure lord . (15) þe whiche he schal schewe in his tymes . he kyng of kyngus and lord of lordys . blesyd and onely myghty (16) þe whiche onely has vndealynes and enhabytus liȝt vnaccessible þe whiche none of men sawgh nor may see . to whom is glorye and worschipe and biddyng withoute ende amen (17) ¶ To þe ryche men of þis worlde bidde þou not to sauoure heyly . nor to hope in þe vn\*certeynys of þeire Richessys . but in þe quyke god þe whiche gifes to vs alle thyng abundauntly to vse ; (18) and bidde þou þe riche to do weel and to be made ryche in goode werkis lightly to gyfe þeyrs and comune . þat is to trowe þeire thyngus comune (19) to tresoure to þem a good ground in tyme comynge þat þei take þe verray lyfe (20) ¶ O Tymothe kepe þou þe lore to þee betan . eschewande þe cursyde noueltees <sup>1</sup> of voycys and þe false opposiciouns of name of kunning (21) þe whiche somme bihetande þei han fallen aboute þe feiþ ¶ Grace be with þee AmeN.

<sup>1</sup> A in left margin.

\* fol. 198, b, col. 1.

## II. AD TIMOTHEUM

*Paulus<sup>1</sup> apostolus christi iesu per uoluntatem dei secundum promissionem uite que est in christo iesu (2) Timotheo karissimo filio; gracia misericordia pax a deo patre et christo iesu domino nostro (3) Gracias ago deo cui seruio a progenitoribus meis in conscientia pura . quod sine intermissione habeam tui memoriam in oracionibus meis nocte ac die (4) desiderans te uidere . memor lacrimarum tuarum ut gaudio implear (5) recordacionem accipiens eius fidei que est in te non ficta . que et habitauit primum in auia tua Loide et matre tua eumiche<sup>2</sup>; Certus sum autem quod et in te; (6) propter quam causam et admoneo te ut resuscites graciam dei que est in te per impositionem manuum<sup>3</sup> mearum (7) ¶ Non enim dedit nobis deus spiritum timoris . sed uirtutis et dilectionis et sobrietatis (8) Noli itaque erubescere testimonium domini nostri neque me uinctum eius . sed collabora euangelio secundum uirtutem dei (9) qui nos liberauit et uocauit uocacione sancta non secundum opera nostra . sed secundum propositum suum et graciam que data est nobis in christo iesu ante tempora secularia (10) manifestata est autem nunc per illuminacionem saluatoris nostri iesu christi qui destruxit quidem mortem illuminauit autem uilam et incorruptionem per euangelium (11) in quo positus sum ego predictor . et apostolus . et magister gencium . (12) ob quam causam hec pacior . sed non confundor; Scio enim cui credidi et certus sum quia potens est depositum<sup>4</sup> meum seruare in illum diem . (13) formam habens sanorum uerborum que a me audisti in fide et dilectione in christo iesu; (14) bonum depositum custodi per spiritum sanctum qui habitat*

<sup>1</sup> Initial *P* extends down four short and ten full-length lines. In the left margin is written *cō 1°, capō 1°*, surrounded by two lines.

<sup>2</sup> MS. *eumiche.*

<sup>3</sup> MS. *mannuum.*

<sup>4</sup> *-s-* has been erased after *depo-*.

*in nobis; (15) scis enim hoc quod auersi sunt a me omnes qui in Asia sunt. ex quibus est philegus et hermogenes; (16) Det misericordiam dominus honestori domui quia sepe me refrigerauit. et catherenam meam non erubuit; (17) sed cum Romam venisset sollicite me quesiuist et inuenit; (18) Det illi dominus misericordiam inuenire a deo in illa die; et quanta Ephesi ministrauit melius tu nosti; (1) ¶ Poule þe apostil of crist iesu þurgh þe wil of god after þe byheste of þe lyf þat is in crist iesu. (2) to Tymothe alþerderest sone. grace be to þee mercy and pees of god þe fader and iesu crist oure lord (3) ¶ I do<sup>1</sup> than\*kyngys to my god. to whom I serue I lerid of my forfaders in pure conscience þat withoutyn styntyng I hafe mynde of þee in my prayerys nyght and day (4) desyrande þee to see. hafande mynde of þy terys; so þat I be fulfilld with ioye (5) takande mynde of þat feiþ þat is in þee not feynyd and þe whiche dwellide in fyrist in þi graundame Laode. and in þi moder Eunice ¶ þerfore I am certeyn þat þe same feiþ dwellis in þee. (6) for þe whiche cause I amoneste þee þat þou reyse þe grace of god þe whiche is in þee þurgh þe imposicyoun of my handys (7) ¶ for god has not gyfen to vs þe spryit of drede. but of uertue and of loue. and of sobrenes. (8) ¶ þerfore wil þou not schame<sup>2</sup> þe witnes of god. nor me þe boundyn of hym. but trauele with to þe euangelye after þe vertue of god (9) þe whiche has delyuerid ȝou and callid with his holy callyng ¶ Not after oure werkys; but after his purpos and grace þe whiche is gyfen to vs in crist iesu bifore þe seculer worldys (10) ¶ Now forsope it is schewid þurgh þe light of oure saueour iesu crist. þe whiche certis has destried þe death has lightid forsoþe þe lyf and incorrupecyoun þurgh þe euangelye (11) in þe whiche I am sett prechour and þe apostyl and maistre of þe folc (12) ¶ For þe whiche cause ȝhe I suffre pise thyngus. but I am not confoundid ¶ for<sup>3</sup> I woot to whom*

<sup>1</sup> In the lower margin are some scribblings, and seven attempts at a capital *T*—the scribe evidently practising his hand for the initial letter of chap. II.

<sup>2</sup> *A* written in margin between the columns.

<sup>3</sup> *A* is written in the right margin.

I hafe beleueyd . and I am certeyn þat he is myghty . my hele to kepe in to þat day . (13) hafande þou þe fourme of þe heeleful woordys þe whiche þou hast herd of me in þe feip and þe loue in iesu crist (14) ¶ Kepe þou þe goode depose . þat is þe office to þee betan þurgh þe holy gost þe whiche dwellys in vs (15) ¶ for þou knowist þat thyng þat alle þat ben in Asye ben turnyd awey fro me . of þe whiche is philet and hermogenes (16) ¶ God gyfe hys mercy to þe hous of Onesiophery . for ȝerne he has refreshid me and schamyd not my cheyne . (17) but when he hadde come to rome bysyly he soughe me and foond me (18) ¶ and þerfore god gyfe hym mercy . to fynde of oure lord in þat day of dome . and hou many þingus he has mynstryd to me in Ephesey þow knowist best

**T**u<sup>1</sup> ergo fili mi confortare in gracia que est in christo iesu (2) et que audisti a me per multos testes; hec commenda fidelibus hominibus qui idonei erunt . et alios docere; (3) labora sicut bonus miles christi iesu; (4) Nemo militans deo implicat se negocijs secularibus . ut ei placeat cui se probauit; (5) nam et qui certat in agone non coronatur nisi legitime certauerit; (6) laborantem agricolam oportet primum de fructibus<sup>2</sup> \* accipere . (7) Intellige que dico; Dabit enim tibi dominus in omnibus intellectum; (8) memor esto dominum iesum christum resurexisse a mortuis ex semine dauid secundum euangelium meum . (9) in quo labore usque ad uincula quasi male operans sed uerbum dei non est alligatum; (10) Ideo omnia sustineo propter electos ut et ipsi salutem consequantur que est in christo iesu cum gloria celesti (1) ¶ þerfore my sone be þou comfortid in þe grace þat is in crist iesu (2) and þat þou hast herd of me þurgh manye witnessis. þoo thyngus betake þou to trewe men þe whiche schal be able and oþere to teche; (3) trauele þou as þe knyght of iesu crist

<sup>1</sup> Initial *I* extends down three lines; in the right margin is written: *c<sup>o</sup> 2<sup>o</sup>, cap.<sup>o</sup> 2<sup>o</sup>*, surrounded by a line.

<sup>2</sup> MS. *fructibus*.

\* fol. 199, a, col. 1.

(4) ¶ For no man knyghthodande to god ymplyes hymselfe with marchawndisis or seuler<sup>1</sup> herendys . þat he plese to hym to whom he has auowyd hym (5) ¶ For he þat stryfes in a stryfhe sehal not be corownyd but if he hafe stryfen lawefully (6) ¶ It behouys þe trauaylende tylman first for to tan of þe frutys (7) ¶ Vnderstand what I seye ¶ for god schal gyfe to þee in alle þyngus vnderstandyng (8) ¶ hafe þou mynde iesu crist oure lord to han rise fro death of þe seed of dauyd after myn euangelye (9) in þe whiche I trauiele in to þe bondys as I euyl werkande . but þe woord of god is not boundyn<sup>1</sup> (10) ¶ þerfore I susteyne alle thynge for þe chosyn . so þat þei suen þe hele . þe whiche is in iesu crist with heuenely glorye (11) ¶ *Fidelis sermo . nam si commortui sumus et conuiuemus . (12) si sustinemus et conregnabimus . si negauerimus et ille negabit nos ; (13) si non credimus ille fidelis permanet . negare seipsum non potest . (14) hec commoneo testificans coram deo . Noli uerbis contendere in nichil rtile . nisi ad subuersionem audiencium . (15) solicite cura teipsum probabilem exhibere deo . operarium in confusibilem . recte tractantem uerbum ueritatis (16) prophana autem et uaniloquia deuitu ; Multum enim proficiunt ad impietatem . (17) et sermo eorum ut cancer serpit ; ex quibus est hymeneus et philetus (18) qui a ueritate exciderunt dicentes resureccionem iam factam et subuertunt quorundam fidem . (19) sed firmum fundamentum dei stat . habens signaculum hoc ; Cognovit dominus qui sunt eius ; et discedat ab iniuitate omnis qui nominat nomen dei (20) In magna autem domo non solum sunt rasa aurea et argentea . sed et lignea et fictilia . et quedam quidem in honorem . quedam uero in contumeliam ; (21) si quis ergo emundauerit se ab istis erit uas in honorem sanctificatum et rtile domino ad omne opus bonum paratum (22) ¶ *Iuuenilia autem puerilia fuge . sectare uero iusticiam . fidem . caritatem . pacem . cum hijs qui inuocant dominum de corde puro ; (23) stultas autem et sine disciplina questiones deuita . sciens quod generant lites ; (24) seruum autem domini non oportet litigare . sed mansuetum esse ad omnes docibilem pacientem (25) cum modestia . corripicentem eos qui**

<sup>1</sup> A in left margin.

resistunt nequando det illis deus penitenciam \* ad cognoscendam  
 ueritatem. (26) et resipiscant a diaboli laqueis a quo captiu tenentur  
 ad ipsius voluntatem (11) ¶ A trewe woord is þis ¶ for if we arn  
 deade to þe world we schal lyfe with crist (12) ¶ if we susteyne <sup>1</sup>  
 heere tribulacions for crist . we schal regne with crist ¶ if we han  
 denyed hym . and he schal denye vs (13) ¶ I[f] we han not  
 beleuuyd he <sup>2</sup> dwellis trewe . he may not denye hymselfe (14)  
 ¶ þise thyngus I amoneste . witnessande bifore god ¶ Wile þou  
 not stryfe with woordys . for <sup>1</sup> to noght it is profitable ; but  
 to þe subuersyoun of þe herande ; (15) ¶ Bysly charge þiself  
 to gyfe þee a profhable werkare not confusyble ; but riȝtretande  
 þe woord of soȝnes (16) ¶ Eschewe þou forsoȝe cursyde woordys  
 and veyne <sup>1</sup> spechys ¶ Forwhi þei profiten myche to vnwerschipe  
 of god ; (17) and þe woord of þem crepis as þe crabbe ¶ Of þe  
 whiche is ymene and Phileto (18) þe whiche han fallid fro þe  
 soȝe seyande þe resureccyoun don . and þei han subuertyd þe  
 feiȝ of somme (19) ¶ But þe stable ground <sup>1</sup> of god standys  
 hafande þis tokyn ¶ Oure lord knowis þoo þat arn hise ; and  
 departe he fro alle wickidnes . eche man þat namys þe name of  
 god (20) ¶ For in a gret hous not only are goldene vesselys and  
 sylueryn ; but treene vessellis and maad of erþe ¶ and somme  
 certys ben in to werschipe and somme in to vilenye (21) ¶ þerfore  
 whoso has clensyd hym fro þise he schal be a vessel in werschipe  
 halewyd and profitable to þe lord to alle good werk ordeynyd  
 (22) ¶ ȝonge desyres flee þou ¶ Sue þou forsoȝe riȝtwisnes . feiȝ  
 and charyte pees with þem þe whiche callyn to god of pure herte  
 (23) ¶ foltid uestyoun forsoȝe and withoute dyscyplyne  
 eschewe þou witande þat þei gendre stryfes (24) ¶ þe seruaunt  
 of god not byhouys to chyden but be mylde to alle . docible to  
 alle . pacient (25) with debonernes . blamande þem þat ageyne  
 stande to þe soȝe ; if god any tyme gyfe þem forthenkyng þat  
 þei knowe þe soȝnesse (26) and þat þei saueryn ageyn fro þe  
 snarys of þe deuyl of whom þei arn holde caytyf at þe wil of hym

<sup>1</sup> A is written in the margin.

<sup>2</sup> A cross is sketched in the margin.

**H**oc<sup>1</sup> autem scito quod in nouissimis diebus instabunt tempora periculosa . (2) et erunt homines seipso amantes . cupidi . elati . superbi blasphemii . parentibus non obedientes . ingrati scelesti (3) sine affectione . sine pace criminatores<sup>2</sup> incontinentes immites sine benignitate . (4) proterui . proditores tumidi uoluptatum amatores magis quam dei (5) habentes quidem speciem pietatis uirtutem autem eius abnegantes . et hos deuita ; (6) ex hijs enim \* sunt qui penetrant domos . et captiuas ducunt mulierculas oneratas peccatis que ducuntur varijs desiderijs . (7) semper discentes et numquam ad scienciam ueritatis peruenientes ; (8) quemadmodum autem iamnes et mambres restiterunt moisy . ita et hij resistunt ueritati . homines corrupti reprobi circa fidem ; (9) sed ultra non proficient ; *Inscipiencia eorum erit manifesta omnibus sicut et illorum fuit* (1) ¶ pis thyng þerfore knowe<sup>3</sup> þou þat in þe laste dayes ; sehal instande perylouse tymes . (2) and men schal be louende þemselfe . eoueytouse heye . proude . blasphemus not obeschyng to þe fadyrs and modyres vnykynde . felonouse . (3) withoute affeeyoun withoute pees . crymynatours . þat is puttande crimys to þere incontynent<sup>4</sup> vnmeke with oute<sup>3</sup> benygnete . (4) traytours ouerthwert . bollen with pride blynde . louerys of lustys mor þen of god . (5) hafande certys a spyce of pyte . þat is of relyggioun and þe vertue of it forsoþe þei denyande . and pise eschewe þou (6) ¶ For of þise þer ben þe whiche persyn howsys and lede wymmen eaytyfes chargid with synne þe whiche ar disseyuyd with dynuerse desyres . (7) euere lernande ; and neuer comande to þe kunnynge of soþnes (8) ¶ Os of what maner Iamnes and mambres ageynstoden to moyses . so and þise ageyn stonden to þe soþnes ; men corrupt þurgh thoght . reprofid aboute þe feiþ . (9) but ouer schal þei not profiten ¶ for þe vnkunnynge of þem schal be schewid opyn to alle as it was of þem (10) ¶ *Tu autem assecutus es meam doctrinam . et*

<sup>1</sup> Initial *H* extends down four short lines and up six full-length lines. In the right margin is written *cō 3<sup>o</sup>*, *cap<sup>o</sup> 3<sup>o</sup>*, surrounded by a line.

<sup>2</sup> MS. *criminatores*.

<sup>3</sup> *A* is written in the margin.

<sup>4</sup> *incontynent* was underlined, and then the line was cancelled.

\* fol. 199, b, col. 1.

institucionem et propositum . fidem longanimitatem . dilectionem pacienciam . (11) persecuciones passiones qualia michi facta sunt Antiochie . yconij . listris . quales persecuciones sustinui . et ex omnibus eripuit me dominus ; (12) et omnes qui uolunt pie uiuere in christo iesu . persecucionem pacientur ; (13) mali autem homines et seductores proficient in peius ; errantes et in errorem alios mittentes ; (14) Tu uero permane in hijs que didicisti et credita sunt tibi . sciens a quo didiceris (15) et quia ab infancia sacras litteras nosti . que te possunt instruere ad salutem per fidem qui est in christo iesu (16) Omnis scripta diuinitus inspirata utilis est ad docendum . ad corripiendum ad arguendum . ad erudiendum in iusticia (17) ut perfectus sit homo dei ad omne opus bonum instructus (10) ¶ þou <sup>1</sup> forsoþe art folewid my doctrine . instituþeyoun . þe purpos þe feiþ . þe longe abydyng . þe loue . þe pacience . (11) þe persecucþeyounys . þe passyounþe whiche ardon to me at Antyoche . ychonii . listrys . whiche persecucþeyounþe I suffrede . and of alle god has delyueryd me (12) ¶ and alle þat wil lyue mekely \* in iesu crist þei schal suffre persecucion (13) ¶ Euyl men forsoþe and desseyuers þei schal profite in peynes þei errande and puttande in to error (14) ¶ þou forsoþe dwelle in þise thyngus þat <sup>1</sup> þou has leryd . and ben betan to þee ; witande þou of whom þou hast leryd (15) ¶ and for þat þou hast knowyn holy writ fro þi chilhede þe whiche may enforme þee to heele þurgh þe feiþ þat is in iesu crist (16) ¶ Eche scripture enspiryd of god is profitable to teche . to repreyue . to blame to enforme . in rightwisnes (17) þat þe man of god be parfit to eche good werk be enformyd

**T**estor <sup>2</sup> coram deo et christo iesu qui iudicaturus est uiuos et mortuos et aduentum ipsius et regnum eius ; (2) predica uerbum insta oportune importune ; argue obsecra . increpa . in omni pacientia et doctrina (3) erit enim tempus cum sanam

<sup>1</sup> A is written in the margin.

<sup>2</sup> Initial T extends down four short lines ; in the right margin is written c<sup>o</sup> 4<sup>o</sup>, cap<sup>o</sup> 4<sup>o</sup>, surrounded by a line.

\* fol. 199, b, col. 2.

*doctrinam non sustinebunt; sed ad sua desideria coaceruabunt sibi magistros prurientes auribus. (4) et a ueritate quidem auertunt ad fabulas audit<sup>1</sup> autem conuertentur; (5) tu uero uigila. in omnibus labora. opus fac euangeliste. ministerium tuum imple. sobrius esto; (6) ego enim iam delebor. et tempus resolucionis mee instat; (7) bonum certamen certaui; cursum consummaui; fidem seruam; (8) In reliquo reposita est michi corona iusticie. quam reddit michi dominus in illa die iustus iudex; Non solum autem michi. sed et hijs qui diligunt aduentum eius (1) ¶ I adiure<sup>2</sup> þee byfore god and crist iesu þe whiche is to deme þe quyke and þe deade; and by þe aduent of hym. and þe kyngdom of hym; (2) preche þou þe woord and instande þou couenably to þem þat it lykys; and vncouenably to þem<sup>2</sup> þat wil not gladly heryn ¶ repreyue þou. praye þou. and blame þou in alle paeyenee and doctrine (3) ¶ For þe tyme schal be when þei schal not susteyne hole doctrine; butt after þer desyres; þei schal kepen to þem maystres yekyng with erys. (4) and certys þei schal turne awey þeire heerynge fro þe soþnes to þe fables. forsoþe þei schal turne to (5) ¶ þou forsoþe wake in alle thyng trauele þou; do þe werk of þe euangelyst fulfille þou þyn office; and be þou sobre (6) ¶ for now I am offyrd. and þe tyme of my resolucyoun instandys (7) ¶ A good stryf I hafe stryuen. I hafe eendyd þe cours. and þe feiþ I hafe kept (8) ¶ and in þis oper þat is tyme þat<sup>2</sup> is to come þe corown of rightwisnesse is sett to me þe whiche þe lord god rightwis schal ȝeelde to me in þat day ¶ Nat onely forsoþe to me but to þem þat louyn hys comyng (9) ¶ *Festina\* uenire ad me cito;* (10) *Demas enim me dereliquit diligens hoc seculum et abiit thesalonicam;*<sup>3</sup> *crescens in galaciam Titus in dalmaciam;* (11) *Lucas est tecum solus;* *Marcum assume et adduc tecum;* est enim michi ȝtis in ministerium; (12) *tithicum<sup>4</sup> autem misi ephesim;* (13) *Penulam quam reliqui troade apud carpum veniens affer tecum et libros maxime ac membranas* (14) ¶ *Alexander errarius multa mala michi ostendit;* *Reddet illi dominus secundum**

<sup>1</sup> audit is written out into the margin.

<sup>2</sup> A is written in the margin.

<sup>3</sup> MS. *thesalonitam.*

<sup>4</sup> MS. *tithicum.*

\* fol. 200, a, col. 1.

opera eius (15) quem et tu deuita; valde enim restitit uerbis nostris; (16) In prima mea defensione . nemo michi affuit . sed omnes me dereliquerunt; non illis imputetur; (17) dominus autem michi astitit et confortauit me . ut per me predicacio impleatur . et audiant omnes gentes . et ita liberatus sum de ore leonis (18) ¶ liberauit autem me dominus ab omni opere malo et saluum faciet in regnum suum celeste . cui gloria in secula seculorum amen (19) Saluta prisca et aquilam et honestori domum; (20) Erastus remansit Corinthi Trophimum autem reliqui infirmum<sup>1</sup> . (21) festina autem hyemem venire; Salutant te Eubolus et pudens et linus et claudia et fratres omnes; (22) dominus iesus christus cum spiritu tuo; Gracia uobiscum AmeN (9) ¶ Haste þou to come to me soone (10) ¶ For Demas louande þis world has forsake me and is gon to Tesalonye; Crescens in to Galathia; Titus in Dalmaciam (11) ¶ Luke is onely with me ¶ Mark take þou þit with þee ¶ for he is profitable to me in to mynsterye (12) ¶ Titum forsoþe I sente Ephesum (13) ¶ Penulam þe whiche I lefte at troiade with carpum þou komynge bryng with þee and þe bookys and most forsoþe þe parchemyns (14) ¶ Alexander þe smythþe myche euyl he schewyde to me ¶ Oure lord schal zeelde to hym aftyr hise werkys (15) and whom þou go fro for he ageynstood gretly to oure woordys (16) ¶ In my firste defencyoun no man was to me *helpare* . but alle þei forsooke me . be it not arettyd to hem (17) ¶ Oure lord stood to me and comfortide me þat þurgh me prechynge be fulfilde . and þat alle folc heeryn þat I am delyueryd of þe mouþ of þe lyoun (18) ¶ God has delyueryd me of alle euyl werk . and schal make me safe in his heuenyly kyngdam to whom be glorye in to world of worldys Amen (19) ¶ Grete þou Priscam and Aquiliam and þe hous of Onesiphory (20) ¶ Erastes lefte at Corynthy ¶ Trophymum forsoþe I lefte syk at Myleto (21) ¶ Hye þee to come byfore wynter ¶ þer greetyn þee Eubolus and Pudens and lynus and Claudya and alle breþere (22) ¶ Oure lord Ihesu crist be with þi sprytyt ¶ And grace be with vs Amen<sup>2</sup>

<sup>1</sup> MS. omits *Mileti* after *infirmum*, cp. English version.

<sup>2</sup> A large fish is drawn below the column.

## AD TITUM

\* *Paulus<sup>1</sup> seruus dei . apostolus autem iesu christi secundum fidem electorum dei . et agnitionem ueritatis que secundum pietatem est (2) in spem uite eterne quam promisit qui non mentitur deus ante secularia tempora . (3) manifestauit autem temporibus suis uerbum suum in predicacione que credita est michi secundum preceptum saluatoris nostri dei . (4) Tito dilecto filio secundum communem fidem . gracia et pax a deo patre et christo iesu saluatore nostro ; (5) huius rei gracia reliqui te crete ut ea que desunt corrigas et constitutas per ciuitates presbyteros sicut ego tibi disposui ; (6) si quis sine crimine est vnius uxoris uir . filios habens fideles non in accusacione luxurie aut non subditos ; (7) Oportet enim episcopum sine crimine esse sicut dispensatorem dei . non superbum non iraeundum . non uinolentum . non percussorem . non turpis lucri cupidum . (8) sed hospitalem benignum . sobrium iustum sanctum . continentem (9) amplectentem eum qui secundum doctrinam est fidelem sermonem ut potens sit exhortari in doctrina sancta uel sana ad eos qui contradicunt arguere ; (10) sunt enim multi inobedientes . uaniloqui et seductores maxime autem qui de circumcisione sunt (11) quos oportet redargui qui vniuersas domos subuertunt . docentes que non oportet turpis lucri gracia ; (12) Dixit quidam ex illis proprius eorum propheta ; Crescences semper mendaces male bestie uentres pigri . (13) testimonium hoc uerum est ; quam ob causam increpa illas dure ut salui sint in fide (14) non intendentes iudaicis fabulis et mandatis hominum auersancium se a ueritate . (15) omnia munda mundis . coiquinatis autem et [in]fidelibus nichil mundum . sed inquinare sunt eorum*

<sup>1</sup> Initial *P* extends down four short and eight full-length lines, and up into the upper margin.

et mens et conscientia; (16) *Confitentur se nosce deum . factis autem negant cum sint abominati et incredibiles et ad omne opus bonum reprobi* (1) ¶ Poule þe seruaunt of god þe apostyl forsoþe of oure lord iesu crist . after þe feiþ of þe chosyne of god . *and þe agnycyoun of soþnes . þat is after pyte* (2) *in to hope of euerlastande lyfe þe whiche he has byhight bifore þe seculer worldys . þat lyes not* (3) *and has schewyd opyn in his tymes hys sone in þe predicacion þe whiche is betan to me after þe comaundement of oure saueour god*; (4) *to Tito þe louyd chyld after þe comun feiþ; grace be to þee and pees of god þe fader and crist iesu oure saueour* (5) ¶ þurgh þe grace or cause of þis thyng; I lefte þee at Crete . þat þoo thyngus þat wantyn þou amende . *and þat þou ordeyne preestis by þe cytees as I hafe ordeyned to þee* (6) ¶ If any be with out cryme þe man of one wyf . hafande leale childre not in accusacyoun of lecherrye or not subiect to lecherrye (7) ¶ It byhouys þe byschop to be with oute crime as a dispensare of god . not proud . not wynlewe . not wrathefulle<sup>1</sup> . \* not smytere . not of foule wynnyn[n]g coueytouse . (8) but hospital benygne . sobre riȝtwis hooly contynent . (9) clyppande þat woord þat is after þe feiþ . trewe þat he be myghty to conseyle þem in holy doctrine and to repreue þem þe whiche ageynseyen to þe soþe (10) ¶ For þer be manye inobedyent veynespekaris and dysseyuers and most forsoþe þei þat arn of circumcysioun (11) þe whiche it byhoues to be repreyed; þoo turne vpsodoun alle houses . techande þat byhouys not þurgh cause or grace of foul wynnyn[n]g (12) ¶ One of þem seyde þer owne propyr prophete; Cretences euere lyars . and euyl bestis of þe wombe slow þat is to seye glotounys and þe fore slow (13) ¶ þis witnes<sup>2</sup> is soiþ ¶ For þe whiche cause blame þem harde þat þei be hole in þe feiþ . (14) not gyfande tente to Iewis talys and to þe biddygus of men turnende þem fro þe trewthe . (15) ¶ For alle clene thyngys ben to þe clene to þe fuylyd forsoþe and to þe vntrewe no thyng is clene . but þe

<sup>1</sup> Sketch in black and red of the bust of a bishop in the right margin.

<sup>2</sup> A is written in the left margin.

thoght and þe consencycys of þem be defuylyd (16) ¶ þei knowleche þem to knowe god . but with peire deedis forsoþe þei denyen whil þei ben abhomynable and in credyble and to alle good werk reprofyd of god

**T**u<sup>1</sup> autem loquere que decet sanam doctrinam (2) senes ut sobrij sint . honesti . pudici . prudentes sani in fide . in dileccione in paciencia . (3) Anus similiter in habitu sancto . non criminatrices<sup>2</sup> . non uino multo seruientes . bene docentes . (4) ut prudenciam doceant ; adolocentulas ut uiros suos ament ; filios diligent . (5) prudentes . sobrias . castas . domus curam habentes . benignas . subditas suis uiris . ut non blasfemetur uerbum dei ;<sup>3</sup> (6) Iuuenes similiter hortare ut sobrij sint ; (7) In omnibus te ipsum prebe exemplum bonorum operum . in doctrina in integritate in grauitate . (8) uerbum sanum irreprensibile ut his qui ex aduerso est uereatur nichil habens malum<sup>4</sup> dicere de nobis ; (9) seruos dominis suis subditos esse in omnibus placentes . non contradicentes . (10) non fraudentes sed in omnibus fidem bonam ostendentes . ut doctrinam saluatoris domini nostri ornent in omnibus (11) Apparuit enim gracia dei saluatoris nostri omnibus hominibus (12) erudiens nos . ut abnegantes impietatem . et secularia desideria . sobrie et iuste et pie uiuamus in hoc seculo . (13) expectantes beatam spem et aduentum glorie magni dei et saluatoris nostri iesu christi ; (14) qui dedit semetipsum pro nobis ut nos redimeret ab omni iniquitate et mundaret sibi populum acceptablem . sectatorem bonorum operum . (15) hec loquere et exhortare et argue cum omni imperio ; Nemo te contempnat (1) ¶ þerfore speke þou þoo thyngus þat semyn hole doctrine (2) oolde men þat þei be sobre . chast . queynte hool in feip in loue and in paycynee (3) ¶ Also þe \* oolde wymmen . conseyle þou to be

<sup>1</sup> Initial **T** extends down four short lines, its ornamentation down eight lines more ; in the left margin is written *ca<sup>o</sup> 2<sup>o</sup>, c<sup>o</sup> 2<sup>o</sup>*, surrounded by a line.

<sup>2</sup> After *criminatrices*, *non* has been written twice and then the first one cancelled.

<sup>3</sup> *dei* is written in the right margin, with earet after *uerbum*.

<sup>4</sup> *malum* is written out into the right margin.

in holy habite not puttars of blame to ooþere not seruande <sup>1</sup> to  
 myche wyn . þei blessande (4) þat þey teche queyntyse ¶ ȝonge  
 wifes also conseyle þou þat þei loue þeire husbandys þeyre  
 childre þat þei loue (5) *to be* queynte . chaste sobre . hafande  
 cure oþer meyne . benygne subiect to þeire husbandes . so þat  
 þe woord of god be not blasphemyd (6) ¶ Also ȝonge men conseyle  
 þou þat þei be sobre (7) ¶ In alle thynge gyre þee exaumple of  
 goode werkys . In techyng *in* debonernes *in* integrite *in* chastite  
 (8) and þat þe woord be hool *and* irreprehensyble . so þat he þat  
 is ageyn þat be aschamyd no thynge hafande euyl to seye of vs  
 (9) ¶ þe seruauntys also conseyle þou to be subiect to þer lordys  
 in alle thyngus plesande . not ageynseyande . (10) not begylande  
 but in alle thyngus þem schewande good feiþ so þat þei worschipe  
 þe lore of oure lord þe saueour (11) ¶ For þe grace of god oure  
 saueour has aperid to alle men (12) kennande vs; so þat we  
 denyande wickidnes *and* seculers desyres . sobrely *and* riȝtwisly  
*and* mekely lyue we *in* þis world; (13) we abydande þe blessid  
 hope *and* þe comyng of þe glorye of þe grete god *and* oure saueour  
 iesu crist (14) ¶ þe whiche gaf hymselfe for vs; so þat he schulde  
 bye ageyn vs fro alle wickidnes . *and* þat he schulde clense to  
 hym þe purle acceptable þe folewere of goode werkys (15) ¶ þise  
 thyngys speke þou *and* conseyle þou *and* repreyue þou with alle  
 comaundynge ¶ No man dyspyse þee

**A**dmone <sup>2</sup> *illos principibus et potestatibus subditos esse . dicto*  
*obedire . ad omne opus bonum paratos esse . (2) neminem*  
*blasphemare . non litigiosos esse . sed modestos omnem ostendentes*  
*mansuetudinem ad omnes homines ; (3) eramus enim et nos ali-*  
*quando insipientes et increduli errantes . seruientes desiderijs . et*  
*uoluptatibus uarijs . in malicia et inuidia agentes . odibiles odientes*  
*inuicem ; (4) Cum autem benignitas et humanitas apparuit*  
*saluatoris nostri dei ; (5) non ex operibus iusticie que fecimus nos*  
*sed secundum suam misericordiam saluos nos fecit per lauacrum*

<sup>1</sup> *A* is written in the right margin, and a line is drawn down the column to a hand, which points to *in alle*, eight lines lower down.

<sup>2</sup> Initial *A* extends down four short lines, its ornamentation down the column and into the lower margin.

regeneracionis et renouacionis spiritus sancti . (6) quem effudit in  
 nos abunde per iesum christum saluatorem nostrum . (7) ut  
 iustificati gracia ipsius heredes simus secundum spem uite eterne  
 (8) ¶ fidelis sermo est . et de hijis uolo te confirmare . ut carent  
 bonis operibus preesse qui credunt deo; hec sunt bona et utilia  
 hominibus; (9) Stultas autem questiones et genealogias et con-  
 tenciones et pugnas legis deuita; sunt enim inutiles et uane .  
 (10) hereticum hominem post vnam et secundam correpcionem  
 deuita; (11) sciens \* quia subuersus est eiusmodi est et delinquit  
 cum sit proprio iudicio condemnatus; (12) ¶ Cum misero ad te  
 Archman . aut micam . festina ad me venire nichopolim ibi enim  
 statui hiemare; (13) ȝenem legis peritum et Apollo solicite premitte  
 ut nichil illis desit; (14) Discant autem ex nostris bonis operibus  
 preesse ad usus<sup>1</sup> necessarios ut non sint infructuosi . (15) salutant  
 te qui mecum sunt omnes; saluta eos qui nos amant in fide; Gracia  
 dei cum omnibus uobis amen (1) ¶ Amoneste<sup>2</sup> þou þem to be  
 subiect to princeys and to powers and to obesche to þeire sawe  
 and to be redy to alle good werk . (2) no man to blasfeme . not  
 to be struyng but debonere þem schewande alle mkenes to  
 alle men (3) ¶ For and we were somtyme vnwyse and not  
 byleuande errande and seruande to desyres and to dyuerse lustus  
 ¶ In malyee and in emye doande hateful and hatande eþper  
 ooþer (4) ¶ When forsoþe þe benygnyte and þe humanyte has  
 aperyd of god oure saueour (5) not of þe werkys of riȝtwisnes  
 þat we han don . but after his myche mercy he has maad vs safe .  
 þurgh þe wasschynge of þe hooly goost of þe regeneracyoun and  
 of þe renouaeyoun; (6) þe whiche he has ȝet oute to vs abundauntly  
 þurgh iesu ȝrist oure saueour; (7) þat we maad riȝtwis  
 þurgh grace of hym . ben heyrys after þe hope of þe euerlastande  
 life . (8) ¶ þis woord is trewe and of þise I wil þe to conferme  
 oþere þat leeuyn to god þat þei chargyn or bysyen in goode  
 werkys to be byfore oþere ¶ þise be goode<sup>2</sup> thyngus and profit-  
 able to men (9) ¶ Foltid questyouns perfore and genelagyes

<sup>1</sup> MS. *adusus*; a mark of contraction has been erased over the first *-u-*, showing that *aduersus* was first written.

<sup>2</sup> *A* is scribbled in the left margin. .

and contencions and debatus of þe lawe go þou fro . for þei  
ben vnprofitable and veyne (10) ¶ A man heretyc after þe fyrste  
and þe secownde correpcyoun eschewe þou . (11) witande þat  
he is turned vpsodoun þat is of suych maner . and he trespassis  
he condempnyd with his owne dome (12) ¶ When I schal han  
sent to þee Artheman and Titicum haste þou to come to me to  
Nichopolym<sup>1</sup> ¶ For þere I stablyd to dwelle in wynter (13)  
¶ ȝenam þe wise man of lawe and Apollo bysili sende þou bifore  
so þat no thyng wante to þem (14) ¶ and oure cretences lere þei  
to be byfore in gode werkys to necessarye vse þat þey be not  
vnfrutful (15) ¶ Alle þat ben with me þei greten þee ¶ Grete  
þou alle þem þat louen vs in þe feiþ ¶ þe Grace of god be with  
alle vs AmeN

<sup>1</sup> -cho- written above the line, with caret after *Ni*.

## AD PHILEMONEM

*Paulus<sup>1</sup> uinctus iesu christi et Tymotheus frater Philomeni  
dilecto et adiutori nostro (2) et Appie karissime sorori . et  
Archippo commilitoni nostro . et ecclesie que in domo tua est ;  
(3) gracia uobis et pax a deo patre \* nostro et domino Iesu christo ;  
(4) Gracias ago deo meo semper memoriam tui faciens in oracionibus  
meis ; (5) Audiens caritatem tuam et fidem quam habes in domino  
iesu et in omnes sanctos . (6) ut communicacio fidei tue euident  
fiat in agnitione omnis boni in uobis in christo iesu (7) Gaudium  
enim magnum habui . et consolacionem in caritate tua ; quia  
uiscera sanctorum requieuerunt per te frater ; (8) propter quod  
multam fiduciam habens in christo iesu imperandi tibi quod ad  
rem pertinet . (9) propter caritatem magis obsecro cum sis talis  
ut Paulus senex ; nunc autem et uinctus iesu christi (10) obsecro  
te pro meo filio quem genui in uinculis . onesymo . (11) qui tibi  
aliquando inutilis fuit nunc autem et michi et tibi utilis . quem  
remisi tibi ; (12) Tu autem illum ut mea uiscera suscipe . (13) quem  
ego uolueram detinere mecum . ut pro te michi ministraret in  
uinculis euangeli ; (14) Sine consilio autem tuo nichil uolui  
facere ut ne uelud ex necessitate bonum tuum esset sed uoluntarium ;  
(15) Forsitan enim ideo discessit ad horam a te ut eternum illum  
reciperes . (16) iam non ut seruum . sed plus seruo karissimum  
fratrem maxime michi . quanto autem magis tibi . et in carne et  
in domino ; (17) Si ergo habes me socium ; suscipe illum sicut me ;  
(18) Si autem aliquid nocuit tibi aut debet hoc michi imputa ;  
(19) Ego Paulus scripsi mea manu . ego reddam . ut non dicam*

<sup>1</sup> Initial *P* extends down four short lines, one long line, and out into the lower margin. In the left margin is written  $ca^{\circ} 1^{\circ}$ ,  $c^{\circ} 1^{\circ}$ , surrounded by a line.

\* fol. 201, a, col 2.

tibi quod et te ipsum michi debes; (20) *Ita frater te ego fruar in domino refice uiscera mea in christo;* (21) *Confidens de obediencia tua scripsi tibi sciens quoniam et super id quod dico facies;* (22) *sinul autem et para michi hospicium;* *Nam spero per oraciones uestras donari me uobis;* (23) *Salutat te Epaphras concaptiuus meus in christo iesu.* (24) *marcus et<sup>1</sup> Aristarchus Demas et Lucas adiutores mei;* (25) *Gracia domini nostri iesu christi cum spiritu uestro AmeN* (1) ¶ Poule þe boundyn of iesu crist . and Tymothe þe broþer to Phylomon þe louede and oure helpare . (2) and Apye alþerderest syster . and to Archippe þe commylyton . and to þe kyrke þe whiche is in þi house; (3) grace be to þou and pees of god oure fader and lord iesu crist (4) ¶ I do thankyngus to my god euere makande mynde of þee in my prayerys . (5) herande þi charite and feiþ þat þou hast in oure lord Iesu and in alle seyntys; (6) þat þe communicacyoun of þi feith be maad euydent in þe agnycyoun of alle goode þat is in vs in crist iesu (7) ¶ For I hadde a gret comforþ and ioye in þi charyte . for purgh þee broþer þe entraylys of seyntus han restyd (8) ¶ For þe whiche thynge I hafande myche trest in oure lord iesu crist of comawndyng to þee þat pertenys to þe thynge or profyte; (9) for charite rafþer I praye when þou art suych as I Paule þe oolde man (10) ¶ Now forsoþe I þe bownden of iesu crist praye þee for my sone Onesyme whom I gat in my bondys . (11) þe whiche was sum tyme to þee vnprofitable; and now \* forsoþe to þee and to me profitable whom I hafe sent ageyn to þee (12) ¶ þou forsoþe tac hym as myn entraylys . (13) whom I wolde han withholdyn with me so þat for he schulde han mynstryd to me in þe bondys of þe euangelye; (14) for with oute þi conseyl noght wolde I do so þat þi goode were not of nede þat is ageyn þy wille but with þi wille (15) ¶ For by happe þerfore he departyde fro þee at þe houre so þat þou schuldest not resceyue hym (16) now with outen ende as seruaunt . but as alþerderest broþer for seruaunt alþermost to me ¶ Hou myche more forsoþe he is dere to þee

<sup>1</sup> A is written in the right margin.

\* fol. 201, b, col. 1.

and in þe flesch for he is þi seruaunt . but more now in oure lord  
for he is a trewe broþer (17) ¶ þerfore if þou hafe me felawe  
tak hym as me (18) ¶ For if any thyng he has noyed to þee or  
owys; þat putte þou to me (19) ¶ I Poule hafe writhen with  
my hande ¶ I schal ȝeelde so þat I schal not seye to þee  
þat onely þi thyngus . but þiselfe þou owist to me (20) ¶ So  
broþer I schal vse þee in oure lord; refete þou myne entrayles  
in oure lord (21) ¶ I trestande in þyn obedycence; I wroot to  
þee . witande þat þou schalt do ouer þat thyng þat I seye (22)  
¶ and also forsoþe dyghte þou to me hostage ¶ forwhi I hope  
þurgh ȝoure prayers . me to be gifen to ȝou (23) ¶ þer gretys  
þee Epafras my concaptife in iesu crist (24) ¶ Marco and Aristarco .  
Demas and lucas myne helpars (25) ¶ þe grace of oure lord Iesu  
crist be with ȝoure spyryt Amen

## AD HEBREOS

*M*ultipharie<sup>1</sup> multis que modis olim deus loquens patribus in prophetis; (2) nouissime diebus istis locutus est nobis in filio; quem constituit heredem vniuersorum per quem fecit et secula; (3) Qui cum sit splendor glorie et figura substancie eius portans quoque omnia uerbo uirtutis sue . purgacionem peccatorum faciens . sedet ad dextram maiestatis in excelso . (4) tanto melior angelis effectus . quanto pre illis differencius nomen hereditauit; (5) Qui enim dixit aliquando angelorum filius meus es tu; ego hodie genui te; et rursum; ego ero illi in patrem . et ipse erit michi in filium; (6) et cum iterum introducit primogenitum in orbem terre<sup>2</sup> . dicit; et adorent eum omnes angeli dei; (7) et ad angelos quidem dicit; Qui facit angelos suos spiritus; et ministros suos flamمام ignis; (8) Ad filium autem; Tronus tuus deus in seculum seculi uirga equitatis uirga regni tui; (9) Dilexisti iusticiam et odisti iniquitatem propterea unxit te deus deus tuus oleo exultacionis pre participibus tuis; (10) et tu in princip[i]o domine terram fundasti . et opera manuum tuarum sunt celi; (11) Ipsi peribunt tu autem permanebis; et omnes ut uestimentum ueterascent; (12) Et velud amictum mutabis eos et mutabuntur; tu autem idem ipse es . et anni \* tui non deficient; (13) Ad quem autem angelorum dixit aliquando . sede a dextris meis; quousque ponam inimicos tuos scabellum pedum tuorum (1) ¶ Manye syþis and in manye maners sum tyme god spekande

<sup>1</sup> Initial *M* extends down five lines, its ornamentation up thirteen, and down the column into the lower margin; in the left margin is written *capo 1º, cº 1º*, surrounded by a line, and below is drawn a swaddled *bambino*, surrounded by two lines.

<sup>2</sup> MS. *orbem terre*.

\* fol. 201, b, eol. 2

to þe faders in þe prophetys; (2) Alþerlast in þise dayes he has spokyn to vs in his sone; whom he has stabled þe eyr of alle thyngus . and þurgh whom he has made þe worldys (3) ¶ þe whiche when he has ben þe light of glorye *and figure or prente* of þe substaunce of hym *and* berande *and* conteynande alle thyngus with þe woord of his vertue he makande þe purgacyoun of synnus; sittus at þe riȝthalfе of þe mageste in heye; (4) In so myche he maad betere þan aungelis . in hou myche more differently he enheritide þe name bifore þem (5) ¶ For to whom of þe aungelis seyde he any tyme; þou art my sone . *and I gat* þee ¶ *and eft ysaye seys of þe same sone of þe persone of þe fader* ¶ I schal be to hym in to a fader; *and he schal be to me into a* sone (6) ¶ *and eft when he has led in þe firste born in to þe* erþely world he seys ¶ *and alle þe aungelis of god worshipe þei* hym (7) ¶ *and to þe aungelys certus he seys* ¶ He þat makys hise spryritis aungelis; *and hise mynistris þe flawme of fyr* (8) ¶ *and to þe sone forsoþe seis oure lord by þe prophete* ¶ A god þi trone dwelleis in to þe world of worldys; for þe ȝerde of þy kyngdam is þe ȝerde of equyte (9) ¶ þou hast louyd riȝtwis-nesse . *and hast hatid wyckidnes; þerfore þou god þe sone* þi god þe fader has enoyntid þee with þe Oyle of gladnes byfore þi parceeners . þat is alle seyntus (10) ¶ *and þou lord in begynnyng* þou has groundid þe erþe; *and þe werkys of þi handys ben* heuneys (11) ¶ þei schal persche; þou forsoþe schalt dwelle; *and alle wheþer heuyns or erþe schal waxe oolde as þe vesty-ment* (12) ¶ *and þou schalt chaunge þem as cloþyng; and þei* schal be chaungid; þou forsoþe art he þe same; *and þi ȝeerys* schal not fayle (13) ¶ To whom forsoþe of þe aungelis seyde he any tyme; sytte þou on my righthalfe . to þat I putte myne enemys þe benk of þi feet (14) *Nonne*<sup>1</sup> omnes sunt administratorij spiritus missi propter eos qui hereditatem capient salutis;

(1) propterea abundans oportet obseruare nos ea que audiimus perefluanus (2) ¶ *Si enim qui per angelos dictus est sermo . factus est firmus . et omnis preuaricacio et inobedientia accepit*

<sup>1</sup> Initial N extends down four lines; in the right margin is written c° 2°. In the text the modern numbering is followed.

*iustum mercedis retribucionem; (3) quomodo nos effigiemus si tantam neglexerimus salutem; Que cum \* inicium accepisset enarrari per dominum; ab eis qui audierunt in nos confirmata est. (4) contestante deo signis et portentis et uarijs uirtutibus et spiritus sancti distribucionibus. secundum suam voluntatem; (5) Non enim angelis subiecit deus orbem terre<sup>1</sup> futurum de quo loquimur; (6) testatus est autem quodam in loco quidam dicens; Quid est homo quod memor es eius. aut filius hominis quoniam uisitas eum; (7) Minuisti eum paulo minus ab angelis. gloria et honore coronasti eum et constituisti eum super opera manuum tuarum; (8) omnia subiecisti sub pedibus eius; In eo enim quod omnia subiecit. nichil dimisit non subiectum ei; nunc autem needum uidemus. omnia subiecta ei; (9) Eum autem qui modico quam angelo minoratus est uidemus iesum propter passionem mortis gloria et honore coronatum. ut gracia dei pro omnibus gustaret mortem (14) ¶ Wheþer þei alle ben not spyrytus of seruyse sent in to mynysterye for þem þat schal take þe herytage of hele*

(1) ¶ þefore it byhouys vs more abundauntly to kepe þoo thyngus þat we han herd of þe sone seyd in þe euangelye. lest by hap we be with oute ende punyschid (2) ¶ for if þat woord of god þe whiche is seyd by þe aungelis is maad stable and verray; and eche preuarycacyoun and inobedyence has tan a riȝtwis retribucyoun of mede. (3) hou schal we fle fro þe peyne of helle. if we han despisid so gret an hele ¶ þe whiche hele when it schulde had take þe begynnyng of tellyng þurgh oure lord; of þem þat herden it of þe mouȝ of crist. it is confermyd in vs; (4) witnessande oure lord with tokynys and wondres and dyuerse vertues. and distribucyouns of þe holy gost after his wille (5) ¶ For god has not subiectid to aungelis þe world. þat is to come. of þe whiche we spekyn; (6) for one is witnesse in a place seyande ¶ What is he þe man synnere þat þou art of hym myndeful. or þe sone of man. what is he þat þou vysitys hym (7) ¶ þou hast maad lesse hym a lytil lesse þen þe aungelis;

<sup>1</sup> MS. *orbem terre*.

\* fol. 202, a, col. 1.

with glorye and worschype þou hast corownyd hym . and þou hast stablid hym ouer þe werkys of þi handys (8) ¶ Alle thyngus þou hast maad subiect vnder his feet ¶ for in þat thyng þat he has subiectid alle thyngus to hym no thyng has he left not subiect to hym ¶ Now forsoþe not ȝit see we alle thyngus subiect to hym (9) ¶ hym forsoþe þat lesse þan aungelis is maad lesse ; we see hym iesu corownyd with glorye and worschipe ; so þat þe grace of god . þat is crist schulde tasten þe death for alle (10) ¶ *Decebat enim eum propter quem omnia . et per quem omnia . qui multos filios in gloriam \* adduxerat auctorem salutis eorum per passionem consummari; (11) qui enim sanctificat et qui sanctificantur . ex vno omnes . propter quam causam non confunditur fratres eos uocare dicens; (12) Nunciabo nomen tuum fratribus meis in medio ecclesie laudabo te; (13) et iterum ; ego ero fidens in eum ; et iterum ; ecce ego et pueri mei quos michi dedit deus; (14) Quia ergo pueri communicauerunt carni et sa[n]guine . et ipse similiter participauit eisdem . ut per mortem destrueret eum qui habebat mortis imperium id diabolum . (15) et liberaret eos qui timore mortis per totam uitam obnoxij erant seruituti; (16) nusquam enim angelos apprehendit ; sed semen Abrahe apprehendit ; (17) Vnde debuit per omnia fratribus similari . et misericors fieret et fidelis pontifex ad deum . ut repro-piciaret delicta populi; (18) In eo enim in quo passus est ipse et temptatus potens est et eis qui temptantur auxiliari (10) ¶ For-why it semyde hym for whom alle thyngus ar maad to gloryfyne and purgh whom alle thyngus arn maad þe whiche hadde led in to glorye þe auctour of þe hele of þem to ende purgh passyoun (11) ¶ For he þat makys holy and he þat is<sup>1</sup> maad holy alle euyн of one god ben ¶ For þe whiche cause he is not confoundid for to calle þem breþere . seyande . (12) I schal warne þi name to my breþere ; and I schal preyse þee in þe myddys of þe kyrke (13) ¶ and eft he seis ¶ I schal be trestande in hym ¶ and eft ¶ Lo I and my childre þe whiche god has gifen to me (14) ¶ þerfore for þe childre han comynd to þe flesch and to þe blood . and*

<sup>1</sup> A is written in the right margin.

\* fol. 202, a, col. 2.

he also has dalt part to þe same . þat purgh þe death he schulde destrye hym þat hadde þe comawndyng of death . þat is þe deuyl . (15) so þat he schulde delyuere þem þe whiche purgh drede of death were oblyschid to seruage by alle þer lyfe (16) ¶ For nowher *it is red in holy writ* . þat he <sup>1</sup> took vp þe aungelis . but þe seed of Abrahe (17) ¶ Wherfore he owyde to be lyk to his breþere purgh alle þyngus . þat he schulde be merciable *and* trewe bisschop to god . so þat he schulde forgyfe þe trespass of þe puple (18) ¶ for in þat *in* þe whiche he suffrede *and* he is temptid . *and* myȝti to þem for to helpe þe whiche ar temptyd

*Vnde*<sup>2</sup> fratres sancti uocacionis celestis participes considerate apostolum et pontificem confessionis nostre iesum (2) qui fidelis est ei qui fecit illum sicut et Moyses in omni domo illius (3) ¶ Ampliores enim glorie iste per Moyse dignus habitus est ; quanto ampliorem honorem habet domus qui fabricauit illam (4) Omnis namque domus fabricatur ab aliquo ; qui autem omnia creauit . deus ; (5) et Moyses quidem fidelis erat in tota domo eius tamquam famulus . in testimonium \* eorum que dicenda erant ; (6) christus uero tamquam filius in domo sua ; que domus sumus nos . si fiduciam et gloriam spei usque ad finem firmam<sup>3</sup> retineamus ; (7) quapropter sicut dicit spiritus sanctus ; *hodie si uocem eius audieritis* . (8) nolite obdurare corda uestra sicut in exacerbacione secundum diem te[m]ptacionis<sup>4</sup> in deserto ; (9) vbi temptauerunt me patres uestri probauerunt et uiderunt opera mea . (10) quadraginta annis ; propter quod infensus fui generacioni huic et dixi semper hij errant corde ; *Ipsi autem non cognouerunt vias meas* (11) sicut iuraui in ira mea si introibunt in requiem meam (1) ¶ Wherfore ȝee holy breþere parsoners of heuenly callyng . byholde ȝee þe apostyl *and* bisschop of oure confessyoun iesu crist<sup>5</sup>

<sup>1</sup> A is written in the right margin.

<sup>2</sup> Initial V extends down four lines ; in the right margin is written *cō 3<sup>o</sup>, cap<sup>o</sup>. 3<sup>o</sup>, surrounded by a line.*

<sup>3</sup> MS. *firmum*.

<sup>4</sup> MS. *teptacionis*.

<sup>5</sup> crist is almost obliterated by a blot.

\* fol. 202, b, col. 1.

(2) þe whiche is trewe to hym þat maade hym *of þe seed of dauyd*. as þat moyses was *trewe in alle þe house of hym* (3) ¶ for he is had <sup>1</sup> more worþi of largere glorye þan Moises . in hou myche he has larger worschipe in þe hous he þat has maad it (4) ¶ and þerfore eche house is forgyd of sum man ¶ he forsoþe þat has alle thyngus schapid is god (5) ¶ and moises certus was trewe in alle his house as a seruant *in to þe witnes of þoo thyngus þe whiche were to be seyde* (6) ¶ Crist <sup>2</sup> forsoþe is *trewe as þe sone in þe house þe whiche hous we ben* . if we withholde trest *and glorye of hope* . to þe stable ende (7) ¶ wherfore as þe holy gost seys ; if ȝee han herd his voice to day ; (8) wile ȝee not harden ȝoure hertys as ȝoure faderys dyden *in þe exacerbacyoun maad after þe day of temptacyoun don in desert* ; (9) þere as þei han temptyd me *and han reproynd and seen my werkys* (10) fourty ȝeer ¶ for þe whiche I was wroth to þat generacyoun *and seyde euere þei erryn in þe herte* ¶ þei forsoþe han not knowe my weytes (11) to þe whiche I hafe sworn in my wrathe . þei schal not entre *in to my reste* (12) ¶ *Videte fratres ne forte sit in aliquo uestrum cor malum incredulitatis . discedendi a deo uiuo* ; (13) sed *adhortamini uosmet ipsos per singulos dies donec hodie cognominatur . ut non obduretur quis ex uobis fallacia peccati* ; (14) *Participes enim christi effecti sumus . si tamen inicium substancie eius usque ad finem firmum retineamus* (15) *dum dicitur ; hodie si uocem eius audieritis nolite obdurare corda uestra . quemadmodum in illa exacerbacione* ; (16) *Quidam enim audientes exacerbauerunt . sed non omnes qui profecti sunt ex Egipio per Moisen* ; (17) *quibus autem infensus est quadraginta annis ; nonne illis qui peccauerunt quoruim cadavera prostrata sunt in deserto* ; (18) *quibus autem iurauit non introire in requiem ipsius nisi illis qui increduli fuerunt* ; (19) *et uidemus quia non potuerunt introire in requiem ipsius propter incredulitatem* (12) ¶ See ȝee breþere lest by \* hap þer be in any of ȝou an euyl herte of vnbeleeue departande fro god of lyf ; (13) but amoneste ȝee ȝoure selfe by syngyl dayes *to þe tyme of grace be*

<sup>1</sup> A blot hides all this word except the final *-d*.

<sup>2</sup> A is written in the left margin.

knowyn to day; so þat none of þou be hardyd purgh þe fallas of synne (14) ¶ For we ar made parceiners of crist if we to þe lyfes ende withholdyn stablye þe begynnyng of his substaunce (15) whil þat it is seyd ¶ To day if ȝee han herd his vois wile ȝee not hardne ȝoure hertys as of what maner þei dyden in þat exacerbacyoun (16) ¶ for summe of þem herande þei were maade harde and vnbeleeuande but not alle þe whiche wentyn oute of Egipt bi Moisen (17) ¶ To whiche is he wroth fourty ȝeer . wheþer not to þem þat han synned . of whom þe careynys or bodyes ar cast doun in desert (18) ¶ To whom forsoþe swoor he þat þei schulden not entre in to his reste . but to þem . þe whiche were vnbeleeuande ; (19) ¶ and we seen þat þei myȝte not entre in to þe reste of hym and þat for þeire vnbeleeue

**T**imeamus<sup>1</sup> ergo ne forte relictæ pollicitacione introeundi in requiem ipsius existimetur aliquis ex uobis deesse (2) etenim et uobis annunciatum est quemadmodum et illis; Sed non profuit illis sermo auditus non admixtus fidei ex hijs que audirunt; (3) Ingrediemur enim in requiem qui credidimus quemadmodum dixit; sicut iuraui in ira mea . si introibunt in requiem meam; et quidem operibus ab institutione mundi factis; (4) Dixit enim quidam loco de die septima sic; et requieuit die septima ab omnibus operibus suis; (5) et in isto rursum . si introibunt in requiem meam (6) ¶ Quoniam ergo superest quosdam introire in illam . et hi quibus prioribus annunciatum est non introierunt propter incredulitatem; (7) iterum terminat diem quendam hodie in dauid dicendo post tantum temporis sicut supradictum est; *Hodie si uocem eius audieritis nolite obdurare corda uestra;* (8) nam si eis requiem iesus prestisset; nunquam de alia loqueretur posthac die; (9) Itaque relinquitur Sabatismus populo dei; (10) qui enim ingressus est in requiem eius et ipse requieuit ab operibus suis; sicut et a suis deus; (11) festinemus ergo ingredi in illam requiem ut ne inidipsum quis incidat incredulitatis exemplum; (12) vnius enim est dei sermo et efficax et penetrabilior omni gladio ancipiti et

<sup>1</sup> Initial *T* extends down four short lines; in the right margin is written *cº 4º, capº 4º*, surrounded by a line.

pertingens usque ad diuisionem anime ac spiritus . compagum  
 quoque ac medullarum et discretor cogitacionum et intencionum  
 cordis . (13) et non est illa creatura inuisibilis in conspectu eius ;  
 omnia autem nuda et aperta sunt oculis eius . Ad quem nobis  
 sermo ; (14) habentes ergo pontificem magnum qui penetravit celos  
*Iesum \* filium dei teneamus confessionem* <sup>1</sup> (15) Non enim habemus  
 pontificem qui non possit compati infirmitatibus nostris . *te[m]ptatum* <sup>2</sup> autem per omnia pro similitudine absque peccato (16)  
*Adeamus ergo cum fiducia ad tronum gracie ut misericordiam*  
 consequamur . et *graciam inueniamus in auxilio oportuno*  
 (1) ¶ Wherfore drede wee lest by hap þe beheste left of entryng  
 in to þe reste of hym any be trowid <sup>3</sup> of þou to fayle (2) ¶ For it  
 is warnyd to vs as it is to þem ¶ But it profitide not to þem þe  
 woord herd . not meengyd to þe feith of þe thynghus þat þei  
 han herd (3) ¶ For wee þat han beleeuyd schal entre in to þe  
 reste as he has seyd ¶ þei schal not entre in to my reste as I  
 swar in my wrathe (4) ¶ and þerfore certus seide þe <sup>4</sup> holy gost  
 in a place of þe seuenþe day . þat god has restid in þe seuenþe  
 day of alle hise werkys parfite fro þe Instituteyoun of þe world  
 (5) ¶ and in þis eft seis dauyd ¶ þei schal not entre in to my  
 reste (6) ¶ þerfore it is left summe to entre in to þat . and þei  
 to whiche first it is warnyd . þei entryde not for þeir vnbelene  
 (7) ¶ and eft he determinys sum day seyande *in dauid to day*  
 aftur so myche tyme as it is aboue seid ¶ to day if þee han herd  
 his voice ; Wile þee not hardne þoure hertis ; as of what maner  
 þei in þat exacerbacyoun (8) ¶ Forwhi if *Iesus* hadde lent to  
 þem reste ; neuer schulde he han spokyn of an *oper* aftur þat day  
 (9) þerfore it is left to þe puple of god . þe halewyng of þe sabat  
 (10) ¶ for he þat is entryd in to þe reste of hym ; þe he has  
 restyd of his werkys . as god has of hyse (11) ¶ þerfore haste wee  
 to entre in to þat reste . so þat noon <sup>5</sup> falle in to þe same ex-

<sup>1</sup> *Filiū . . . confessionem* is also written in the lower margin, below fol. 202, b, col. 2, surrounded by a line.

<sup>2</sup> MS. *temptatum*.

<sup>3</sup> *A* is written three times in the left margin.

<sup>4</sup> *a* is written in the left margin.

<sup>5</sup> A wavy line drawn down the column calls attention to this and the four following lines.

\* fol. 203, a, col. 1.

saample of vnbeleeue (12) ¶ For þe woord of god is qwyk *and* speedful *and* more persande þan ony two bytande swerd . *and* lastande to þe dyuysyoun of þe soule *and* þe spyryt . *and* of iunctures *and* of marye ¶ *and* he is diseriuere of þe thoȝtis *and* intencyoun of þe herte . (13) *and* þer is no creature inuysible in þe syȝte of hym ¶ For alle thyngus arn nakid *and* opyn to hise eeyne ¶ So whom . to vs is a woord *to zeelde resoun of oure werkys* and *thoȝtis* and *intencyounis* (14) ¶ þerfore wee hauande a grett bisschop Iesu crist goddys sone<sup>1</sup> þat perside heuyns ; holde we þe confessyoun of oure hope (15) ¶ For wee han not a bisschop þat may not haue compassyoun in oure syknessis ; but temptid forsoþe by alle thyngus for þe lyknesse with oute syne (16) ¶ þerfore go wee to with trest to þe trone of his gracie ; so þat wee suwe mercy *and* þat we fynde grace in a couenable helpe

**O**mnis<sup>2</sup> namque pontifex ex-hominibus assumptus ; pro hominibus constituitur in *hijs*\* que sunt *ad deum ut offerat dona et sacrificia pro peccatis* ; (2) *Qui condolere possit hijs qui ignorant et errant . quoniam et ipse circumdatus est infirmitate* ; (3) *et propterea debet quemadmodum et pro populo . ita etiam et pro semetipso offerre pro peccatis* . (4) *nec quisquam sumit sibi honorem sed qui vocatur a deo tamquam Aaron* ; (5) *Sic et christus non semet ipsum clarificauit ut pontifex fieret . sed qui locutus est ad eum . filius meus es tu . ego hodie genui te* ; (6) *quemadmodum et in alio loco dicit* ; *Tu es sacerdos in eternum*<sup>3</sup> *secundum ordinem Melchise-dech* ; (7) *qui in diebus carnis sue preces supplicaciones que ad eum qui posset illum a morte saluum facere cum clamore valido et lacrimis offerens exauditus est pro sua reverencia* (1) ¶ Certis eche bisschop takyn or chosyn of men is ordeynyd for þe men in þoo thyngus þat pereteene to god ; þat he offreȝiftys *and*

<sup>1</sup> MS. godlyssone.

<sup>2</sup> Initial O extends down four short lines ; within its circle is drawn a head ; its ornamentation extends up twelve lines, along underneath the column, and down into the lower margin.

<sup>3</sup> MS. ineternum.

\* fol. 203, a, col. 2.

sacrifice for þe <sup>1</sup> synnes (2) þat he may han rewþe to þem þat knowe not *and erryn* ¶ *and* for he is aboute gon with infirmyte; (3) *and* þerfore he owys as of what maner to offre for þe puple. þe *and* so for hymself to offre ȝiftis for þe synnys (4) ¶ Noon takis to hym worschipe; but he þat is callid of god as Aaron (5) ¶ *and* so crist clarifieð not hymselfe þat he were maad bisschop; but he þat spac to hym seyande ¶ þou art my sone I gat þee to day; (6) *and* as what maner in an oþer place he seys ¶ þou art a preest withoute ende aftur þe ordre of Melchisedech (7) ¶ þe whiche in þe day of his flesch offryde prayeris and supplacayouns to hym þat myȝte make hym saaf fro deth with a gret crye *and* terys he offrande is herd for his reuerence (8) ¶ *Et quid est cum esset filius dei . didicit ex hijs que passus est obedienciam* (9) *et consummatus factus est omnibus obtemperantibus sibi causa salutis eterne;* (10) *appellatus a deo pontifex iuxta ordinem Melchisedech .* (11) *De quo grandis nobis sermo et interpretabilis ad dicendum . quoniam imbecilles facti estis ad audiendum .* (12) *Etenim cum deberetis magistri esse propter tempus rursum indigetis ut uos doceamini que sint elementa exordij sermonum dei . Et facti estis quibus lacte opus sit non solido cibo .* (13) *Omnis enim qui lactis est particeps ; expers est sermonis iusticie paruulus enim est ;* (14) *perfectorum autem solidus cibus eorum qui pro consuetudine exercitatos habent sensus ad discretionem boni ac mali* (8) ¶ *And certys when he hadde been þe sone of god ; he leride of þoo thyngus* <sup>2</sup> *þat he suffride obedyence ;* (9) *and he eendid is maad a sufficient cause of hele to alle temprande to hym* (10) ¶ *for he is callid of god a bisschop after þe ordre of Melchisedech* (11) ¶ *Of whiche thyng is a gret woord or deep or suytle and not interpretable to vs to be seid* ¶ *for ȝee arn maad feble to heryn* (12) ¶ *and þerfore when ȝee schulde be maystris . for þe tyme ȝit eft \* ȝee nedyd þat ȝee be tauȝt* <sup>3</sup> *whiche arn þe elementis of þe begynnyng of þe woordys of god þat is þe maters of þe incarnation of crist and ȝee ar maad lic to þem ; þat it is nede þe myle*

<sup>1</sup> A blot smudged from the verso of f. 202, almost obliterates þe.

<sup>2</sup> MS. þoothyngus.

<sup>3</sup> MS. betauȝt.

\* fol. 203, b, col. 1.

and not þe sadde mete (13) ¶ For eche man þat is percener of þe myle he is withoute part of þe woord of riȝtwisnesse ¶ forwhi he is a child (14) ¶ Of þe perfite forsoþe is sad mete of þem þat han enhauntyd wittis for custum to discrecyoun of good or euylle.

**Q**uapropter <sup>1</sup> *intermittentes* [*inchoacionis* <sup>2</sup>] *christi sermonem* *ad perfectionem feramur. non rursum iactantes fundamentum penitencie ab operibus mortui et fidei ad deum. (2) baptismatum doctrine imposicionis quoque manuum ac resurreccionis mortuorum et Iudicij eterni; (3) et hec faciemus. si quidem permiserit deus; (4) Impossible est enim eos. qui semel* <sup>3</sup> *sunt illuminati. gustauerunt et donum celeste. et participes sunt facti spiritus sancti; (5) gustauerunt nichilominus bonum dei verbum virtutes que seculi futuri (6) et prolapsi sunt renouari rursus ad penitenciam. rursus crucifigentes sibimet ipsis filium dei et ostentui habentes; (7) Terra enim super se venientem sepe bibens ymbrem et generans herbam oportunam illis a quibus colitur. accipit benedictionem a deo; (8) proferens autem spinos ac tribulos reproba est et maledic和平 proxima cuius consummacio in combustionem (9) Confidimus autem de robis dilectissimi meliora et viciniora saluti tum si ita loquimur (10) Non enim iniustus deus est. ut obliuiscatur operis nostri et dilectionis quam ostenditis in nomine ipsius qui ministrasti sanctis et ministratis (1) ¶ Wherfore we leuande þe woord of þe Inchoacyoun of crist be we born to perfeccyoun; not ageyn kastande þe ground of penaunce of deade werkus and of þe feith to god (2) of þe baptyms of þe lore and of imposicyoun of þe handys and of þe resureccyoun of þe deade and of euerlastande dome (3) and þat we schal do <sup>4</sup> if god haue suffryd vs (4) ¶ For it is impossible þem onys þat ar liȝtid and han tastid heuynlyȝ ȝiftis and ar maad parceners of þe holi gost <sup>5</sup> (5) and han tastid*

<sup>1</sup> Initial *Q* extends down four short lines, its ornamentation up eight and down twenty more. In the left margin *c.* 6°.

<sup>2</sup> *inchoacionis* written in left margin to be inserted after *intermittentes*, but partially cut away.

<sup>3</sup> *Semel* is almost obliterated by a blot.

<sup>4</sup> A hand drawn in red in the left margin points to this word.

<sup>5</sup> MS. *holigost*.

þe goede woord of god . not lesse *and* þe vertuys of þe world þat is to come (6) *and* *aftyr alle þise* arn eft fallid to be renewyd to penaunce ; þei eft crucyfyande goddis sone ;<sup>1</sup> *and* hauande hym in scorn as to þemself (7) ¶ for þe eerþe ȝerne dryande þe reyn comande vpon it . *and* gendrande þe herbe couenable to þem of whom it is tilid ; it takis blessyng of god ; (8) but it bryngande forth thornys *and* breris it is reprouyd *and* neest waryed ; of whiche þe eende schal be *in to brennyng* (9) ¶ We treste forsoþe of ȝou alþermost louyd breþere betere thyngus *and* neer to þe hele al þof wee speke so (10) ¶ for god is not vniȝtwis ; so þat he forgete his \* werk . *and* his loue þat ȝee han schewyd *in his name* . þat han mynystrid to seyntys *and* mynystryne (11) ¶ *Cupimus autem vnumquemque vestrum eandem ostentare* solicitudinem ad explecionem spei vsque in finem (12) *ut non segnes* efficiamini verum imitatores eorum qui *fide et pacienza hereditabunt promissiones* . (13) *Abrahe namque promittens deus quoniam* neminem habuit per quem iuraret maiorem . iurauit per semet ipsum (14) dicens . Nisi benedicens benedicam te et multiplicans multiplicabo te (15) *et sic longanimitter ferens adeptus repromotionem* (16) *Homines enim per maiorem sui Iurant* . et omnis controuersie eorum finis ad confirmacionem est *Iuramentum* (17) *In quo abundancius volens deus ostendere pollicitacionis* heredibus immobilitatem consilij sui interposuit iusiurandum . (18) *ut per duas res immobiles quibus impossibile est mentiri deum* . fortissimum solacium habeamus qui configimus *ad tenendam* propositam spem (19) *quam sicut Anchoram habemus anime* tutam ac firmam et incidentem vsque ad interiora velaminis . (20) *vbi precursor pro nobis introiit*<sup>2</sup> *Iesus secundum ordinem* Melchisedech pontifex factus in eternum (11) ¶ For wee coueyte eche one of ȝou to schewe þe same bysynes to þe fillyng of hope *in to eende* (12) þat ȝee bee not maade slowe but þe foleweris of þem þat thurgh feith *and* pacience schal enherite þe byhestus (13) ¶ Forwhy to Abraham god byhetande he swar by hymself ; for he hadde noon gretter by whom he schulde swere ; (14) sciande

<sup>1</sup> MS. goddissone.

<sup>2</sup> MS. inturijt.

\* fol. 203, b, col. 2.

¶ But if I blesse to þee and I multiplyande schal multiplye þee (15) and so be fulle longe berande ; at þe laste he purchasyde þe re promyssyoun (16) ¶ for men by a more þan þemself swern ; and al þe eende of þeire chydyng is sweryng to þe confirmation of þe toþer part (17) ¶ In whiche thyng god wilande to schewe more abundauntly to þe eyris of his byheste þe vnmoebilte of his conseil . he sette be tween a sweryng ; (18) so þat by two thyngus vnmoeble to whiche it is impossible god to lye ; wee han a strong solace þat fleen to holde þe hope purposid to vs in Abraham and fulfilld ; (19) whiche wee haan as þe Ankor of þe soule . sykyr and stable . and goyng in to þe innere thyngus of þe veyle ; (20) where þe currour bifore Iesus entride in for vs . he maad bysschop with oute ende aftur þe ordre of Melchisedech

**H**ic<sup>1</sup> est Melchisedech rex salem . sacerdos dei summi . qui obuiauit Abrahe regresso a cedizione reg[n]um et benedixit ei (2) cui et decimas omnium \* diuisit Abraham . primum quidem qui interpretatur rex Iusticie ; deinde autem et rex salem quod est rex pacis (3) sine patre sine matre sine genealogia neque in ictum dierum neque finem vite habens assimilatus autem filio dei manet sacerdos in perpetuum<sup>2</sup> . (4) Intuemini autem quantus sit hic cui et decimas de precipuis dedit Abraham patriarcha . (5) Et quidem de filijs leui sacerdotium accipientes mandatum habent decimas sumere a populo secundum legem . a fratribus suis quamquam et ipsi exigunt de lumbis Abrahe . (6) cuius autem generacio non annumeratur in eis decimas sumpsit ab Abraham . et hunc qui habebat re promissiones benedixit . (7) sine ulla autem contradictione quod minus est a meliori benedicitur . (8) Et hic quidem decimas morientes homines accipiunt . Ibi autem contestatur quia vivit . (9) et ut ita dictum sit per Abraham et leuy qui decimas accepit decimatus est . (10) Adhuc enim in lumbis patris erat

<sup>1</sup> Initial *H* extends down four short lines, its ornamentation up eleven full-length lines, and under the column in the bottom margin. Under the last three lines, on the right, is a capital *O*, faintly seen, and in the margin *c° 4.*

<sup>2</sup> MS. *in perpetuum.*

\* fol. 204, a, col. 1.

quando obuiauit ei Melchisedech . (11) Si ergo consummatio per sacerdotium leuiticum erat populus enim sub ipso legem accepit . quid adhuc necessarium fuit secundum ordinem Melchisedech alium exsurgere sacerdotem et non secundum Aaron dici; (12) Translato ergo sacerdocio necesse est ut et legis translacio fiat . (13) In quo enim hec dicuntur . de alia tribu est de qua nullus altario presto fuit (1) ¶ For þis Melchysedeck was þe kyng of salem þe prest of þe heyste god þat mette Abraham turnyd ageyn fro þe slazte of kyngus and blesside hym (2) ¶ To whom Abraham doun sette þe tiþes of alle hise thyngus ¶ First certis þat he is interpretyd kyng of riȝtwisnesse . and aftur kyng of salem þat is kyng of pes . (3) withoute fadyr withoute modyr withoute generacyoun; nor bygynnyng of dayes . nor eende of lyf hauande; he lyenyd to þe sone of god . he dwellis preest withoute eende (4) ¶ loke ȝee forsoþe hou myche he þis be . to whom Abraham þe patriarke; gaf tyþis of his þingus (5) ¶ and certis of þe childre of leuy þei takande presthode þei han a maundement to take tyþes of þe puple after þe lawe . þat is of hise brepere al þof þei wentyn oute of þe tiþes of Abraham . (6) whos generacyoun is not noumbrid in þem . he took tyþes of Abraham . and hym þat hadde þe byhestis . he blessyde (7) with oute ony contradiccyoun . forsoþe þat is lesse is blessyd of þe betere (8) ¶ and heere certys men dyande take tiþes; and þere forsoþe he þe same witnessis þat he lyfes . (9) and so þat it be seid thurgh Abraham and leuy þat took tyþis he is tyþid (10) ¶ For ȝit he was in þe thees of Abraham . when Melchisedech mette hym (11) ¶ þerfore if þe perfeccyoun or consummacyoun was thurgh þe preesthod of leuy; for þe puple took þe law vndyr hym ¶ Wherto ȝit were it nedeful anoþer preest to rise \* vp aftur þe ordre of Melchisedech and not to be seyd aftur þe ordre of Aaron (12) ¶ For þe preesthod translatid it is nede þat þe trans[ll]acyoun<sup>1</sup> of þe lawe . be maad (13) ¶ For crist in whom þise thyngus arn seid is of anoþer tribu of whiche noon was redy to þe auteer (14) ¶ Manifestum est enim quod ex Iuda ortus est dominus noster

<sup>1</sup> MS. transacyoun.

\* fol. 204, a, col. 2.

in qua tribu nichil de sacerdotibus Moises locutus est . (15) Et amplius adhuc manifestum est secundum similitudinem Melchise-dech exsurget alius sacerdos (16) qui non secundum legem mandati carnalis factus est . sed secundum virtutem vite insolubilis . (17) contestatur enim . quoniam tu es sacerdos in eternum <sup>1</sup> secundum ordinem Melchisedech . (18) Reprobacio quidem fit precedentis mandati propter infirmitatem eius . (19) nichil enim ad perfectum adduxit lex . Introduccio vero melioris spei per quam proximamus ad deum . (20) et quantum est non sine iusurando . Alij quidem sine iureiurando sacerdotes facti sunt <sup>2</sup> (21) hic autem cum iureiurando per eum qui dixit ad illum . Iuravit dominus et non penitebit eum ; tu es sacerdos in eternum <sup>1</sup> . (22) In tantum melioris testamenti sponsor factus est iesus ; (23) et alij quidem plures facti sunt sacerdotes . iecirco quod morte prohiberentur permanere (24) hic autem eo quod maneat in eternum <sup>1</sup> semiper-ternum habet sacerdocium . (25) Vnde et saluare in perpetuum potest accedens per semetipsum ad deum semper viuens ad interpellandum pro nobis ; (26) Talis enim decebat ut nobis esset pontifex . sanctus . innocens . impollutus . segregatus a peccatoribus . et excelsior celis factus . (27) qui non habet cotidie necessitatem quemadmodum sacerdotes prius pro suis delictis hostias offerre . deinde pro populi . Hoc enim fecit semel se offerendo . (28) Lex enim constituit homines sacerdotes infirmitates habentes Sermo autem iurisurandi qui post legem est filium in eternum <sup>1</sup> perfectum (14) ¶ perfore it is schewid opyn þat of Iuda oure lord is born in whiche tribu no thyng spac Moises of preestis (15) ¶ and þit more it is schewyd opyn ¶ For aftur þe licesse an oper preest schal rise vp (16) þat is not maad fleschly aftur þe lawe of þe bydding or maundement . but aftur þe vertue of lyf insoluyble þat is aftur þe godhed þat is in hym (17) ¶ For he witnessis þat þou art preest withoute ende aftur þe ordre of melchisedech (18) ¶ þe reprobacyoun certys is maad of þe maundement byfore goande þat of þe oolde lawe is for þe siknesse þerof and þe vnprofitablenesse (19) ¶ For no thyng ladde þe lawe to parfit . þat is no man it Iustifie in makande perfyt ¶ þe intro-

<sup>1</sup> MS. *in eternum*.

<sup>2</sup> A blot partly obliterated sunt.

duccyoun forsoope is maad purgh þe forseide bisschop of a betere hope . purgh whiche wee neghzen to god (20) ¶ and hou myche is þat þat not withoute sweryng preestis ar maade (21) ¶ he with swerynge is *maad* by hym þat seyde to hym . þat is to Iesu ¶ Oure lord \* swoor . and it schal not forthenke hym ; þou art preest withoute ende (22) ¶ In so myche Iesus is maad a byhetere o[r]<sup>1</sup> affermour of a betere testament (23) ¶ and opere certys manye ar made prestis aftur þe lawe for þat þat thurgh deth þei schulde be defendyd for to dwelle in þe lyf (24) ¶ he forsoope in þat þat he dwellis withoute ende . he has euerlastande presthode . (25) and of wheþyn he may saue euer more he goande hym hymself to god euerlyfande to preye for vs (26) ¶ for swyche an holy innocent . impollute disseuerid fro synners and maad heyzere þan heuyns . it besemyde þat he were bisschop to vs (27) ¶ þat has not nede eche day of what maner prestis first for þeir owne trespass for to offre hostis and aftur for þe puple ¶ For þat dyde he onys offrende hymself (28) ¶ for þe lawe stablide men to be prestis hauande þe syknes of *synnyng* and of *deyzyng* ¶ þe woord forsoope of þe sweryng þat is aftur þe lawe seid bi dauid stablide þe sone parfite withoute ende

*Capitulum*<sup>2</sup> autem super ea que dicuntur talem habemus pontificem qui consedit in dextra sedis magnitudinis in celis . (2) sanctorum minister et tabernaculi veri quod fixit dominus et non homo ; (3) Omnis enim pontifex ad offerenda munera et hostias constituitur . vnde necesse est et hunc habere aliquid quod offerat . (4) Si ergo esset super terram nec esset sacerdos cum essent qui offerent secundum legem munera . (5) qui exemplari et vmbre deseruiunt celestium ; Sicut responsum est Moysi cum consummaret tabernaculum . Vide inquit omnia facito secundum exemplari quod tibi ostensum est in monte ; (6) nunc autem sortitus est melius ministerium quanto et melioris testamenti mediator est quod in melioribus repromotionibus sanctum<sup>3</sup> est .

<sup>1</sup> MS. *of.*

<sup>2</sup> Initial *C* extends down four short lines, its ornamentation up nine and down fourteen lines; in the left margin *c<sup>o</sup> 8<sup>o</sup>*.

<sup>3</sup> MS. *sancriritum*.

\* fol. 204, b, col. 1.

(7) *Nam si illud prius culpa vacasset non vtique secundi locus inquireretur; (8) vituperans enim eos dicit; ecce dies veniunt dieit dominus et consummabo super domum Israel et super domum Iuda testamentum nouum . (9) non secundum quod feci patribus eorum in die qua apprehendi manum illorum ut educerem eos de terra Egipti . et quoniam ipsi non permanserunt in testamento meo et ego neglexi eos dicit dominus . (10) quia hoc testamentum quod disponam domui israhel post dies illos dicit dominus . dando leges meas in mente eorum . et in corde eorum scribam eas; et ero eis in deum et ipsi erunt michi in populum . (11) et non docebit unusquisque proximum suum et unusquisque fratrem suum dicens . cognosce deum; quoniam omnes scient me a minore usque ad maiorem eorum . (12) quia propieius ero iniquitatibus eorum et peccatorum illorum iam non memorabor (13) dicendo autem nouum veterauit prius . quod autem antiquatur et senescit prope interitum est (1) ¶ A chapitre forsoþe vp on þoo thyngus þat ar seid *I make conteynande more worþili þe preysyng of erist þan þe forseyd* ¶ Swych a bisschop wee han . þat has setyn with inne þe riȝthalue \* of þe seete of magnytude . þat is of þe godhed in heuyns (2) ¶ A mynystre of seyntus and of a verray tabernacle þat god has fiechyd and not man (3) ¶ and þerfore eche bisschop is ordeyned to offre ȝiftus and hostis; Wherfore it is nede and hym to haue sumwhat þat he offre (4) ¶ þerfore if he hadde ben vp on þe erþe and were not preest when þer hadde ben opere þat schuldyn offre ȝiftus aftur þe lawe (5) þat seruyn fully to exsaumple þat is to þe figure and to þe schadewe of heuynly priuaytees as it answerde to Moises when he schulde ende þe tabernacle Looke he seis þat alle thyngus þou do aftur þe exsaumplarie þat is schewid to þee in þe hille (6) ¶ Now forsoþe Iesus has gotyn þe better mynysterye in so myche as he is medyatour of þe betere testament þat is confermyd in betere byhestis (7) ¶ forwhi if þe firste . þat is þe testament hadde voided fro þe culpe; certus of þe secounde þe place schulde not be enquerid (8) ¶ for blamende þem he seis ¶ Lo þe dayes schal come seis oure lord . and I endende schal gyne a newe testament vp*

\* fol. 204, b, col. 2.

on þe hous of israhel and vp on þe hous of Iuda . (9) Not aftur þe testament þat I made to þeire fadyrs . when I took þeir hand þat I schulde lede þem oute of þe land of Egipt ¶ But for þei han not dwellyd in my testament and I haue despisid þem seis oure lord (10) ¶ for þis is þe testament þat I schal ordeyne to þe house of israhel aftur þise dayes seis oure lord in gyfynge my lawys in þeire thoȝtys; and I schal wryten aboue þem in þeire hertis . and I schal bee to þem in to god and þei schal be to me in to a puple . (11) and eche man schal not teche his neȝebore and eche man his broþer seyande; knowe þou oure lord; for alle þei schal knowe me . fro þe lesse to þe more of þem; (12) for I schal bee mercyful to þeire wyckydnesses . and of þe synnys of þem I schal not now han mynde (13) ¶ In seyande forsoþe þe newe testament he maade oold þe formere ¶ þat forsoþe it eeldys and waxis oold it is neegh to deth

*Habuit<sup>1</sup> quidem et prius Iustificationes culture et sanctum seculare . (2) Tabernaculum enim factum est primum in quo erant candelabra et mensa et proposicio panum que dicitur sancta . (3) Post velamentum autem secundum tabernaculum . quod dicitur sancta sanctorum (4) aureum habens turibulum et archam testamenti circumiectam ex omni parte auro . In qua verna aurea habens manna et virga Aaron que fronduerat . et tabule testamenti . (5) Super que eam erant cherubyn glorie obumbrancia propiciatorium . De quibus modo non est \* dicendum per singula . (6) Hijs vero ita compositis . In priori quidem tabernaculo semper introibant sacerdotes sacrificiorum officia consummantes . (7) In secundo autem semel in anno solus pontifex non sine sanguine quem offert pro sua et populi ignorancia . (8) hoc significante spiritu sancto nondum propalatam esse sanctorum viam adhuc priori tabernaculo habente statum . (9) Que parabola est tempus instantis iuxta quam munera et hostie offeruntur que non possunt iuxta conscientiam perfectum facere seruientem . (10) so-*

<sup>1</sup> Initial *H*- extends down four short lines, its ornamentation down into the lower margin, and up along seventeen lines. In the right margin *cō 9°*.

\* fol. 205, a, col. 1.

lummodo in cibis et in potibus et varijs baptismatibus et iusticijs  
 carnis usque ad tempus correccionis inpositis . (11) Christus  
 autem assistens pontifex fut[u]rorum bonorum per amplius et per-  
 feccius tabernaculum non manufactum id est non huius creacionis  
 (12) neque per sanguinem hircorum aut uitulorum . sed per  
 proprium sanguinem introiuit semel in sancta . eterna redempcione  
 inuenta . (13) Si enim sanguis hircorum et taurorum et cinis  
 vitule aspersus inquinatos sanctificat ad emundacionem carnis .  
 (14) quanto magis sanguis christi qui per spiritum sanctum  
 semetipsum optulit immaculatum deo emundabit conscienciam  
 nostram ab operibus mortuis ad seruendum deo viuenti (1) ¶ þe  
 oolde testament hadde sum tyme fleshly Iustificacyouns . but  
 not verrey nor gostly and holy wordly . but not gostly holy wordly .  
 for it was chaungable and trowid to be holy (2) ¶ þe firste tabernacle  
 is maad in whiche were þe chaundelabrys and þe boord and  
 settynge forth of þe louys . þe whiche is seid holy (3) ¶ Aftur þe  
 veil forsoþe þe secounde tabernacle þat is seid sancta of seyntus  
 (4) hauande a goldene censer ; and arke of þe testament couerid  
 a boute on eche party with gold . in whiche was þe goldene  
 hueche hauende manna . and þe ſerde of Aaron þat braunchide  
 and þe tablis of þe testament (5) ¶ Vpon here weryn þe cherubyn  
 of glory schadewyne þe propieatorye . þat is þe table þat is on  
 þe whicche of whiche it is not me to seye by eche by þemſelfe  
 (6) ¶ þise thyngus forsoþe þus ordeynd in þe formere taber-  
 nacle . certus euermore entridyn þe preestis þe office of þe sacrifice  
 fulfillande or performande (7) ¶ In þe secounde forsoþe taber-  
 nacle onely þe bisschop onys in þe ſeer not withoute blood þat  
 he offris for his and þe puplis ignorauice (8) ¶ þat thyng be-  
 tooknande þe holy gost þat þe weyes of þe seyntus of þe secounde  
 tabernacle not ſit to be ſchewid opyn ; þe formere tabernacle  
 hauande ſit þe staat (9) ¶ þe whiche parable is of þe tyme now  
 inſtandende biſide whiche *parable ſiftus and hostis* arn offryd  
 þat mown not make þe seruande profit aftur þe *conſeyence*<sup>1</sup>  
 ¶ þe \* seruande ; (10) I sey only in metys and drynkys and

<sup>1</sup> The former -e- of *conſeyence* is written above the line.

\* fol. 205, a, col. 2.

dyuerse baptymys and riȝtwisnes of þe flesch *not* of þe spyryt  
 insett to refreyne transgressyouns vn to þe tyme of correccyoun .  
 þat is þe tyme of grace (11) ¶ For erist þe bisschop of þe goodys  
 to come entride in to þe tabernacle more not maad with mannus  
 handys . large and more parfyt þat is not of þis schap (12) ¶ Nor  
 thurȝ þe blood of bolys and of gayte and of caluere . but purgh  
 his owne blood he entride in onys in to sancta þe euerlastande  
 rede[m]peyoun founde (13) ¶ for if þe blood of gayt and of  
 bolys and askis of þe heffere sprungyn halewis þe foylede to þe  
 clansyng of þe flesch ; (14) In hou myche more þe blood of  
 crist . þat thurgh þe holy gost offryde hymselue vndefoulyd to  
 god sehal elenze oure *consciencys* fro deadly werkis to serue to  
 god lyuande (15) ¶ *Et ideo noui testamenti mediator est ut morte*  
*intercedente earum preuaricacionum que erant sub priori testamento*  
*repromotionem accipient . qui vocati sunt eterne hereditatis .*  
 (16) *vbi enim testamentum . mors necesse est intercedat testatoris .*  
 (17) *testamentum enim in mortuis confirmatum est . Alioquin*  
*nondum valet . dum vivit qui testatus est .* (18) *vnde nec primum*  
*quidem sine sanguine dedicatum est .* (19) *Lecto enim omni*  
*mandato legis a Moise vniuerso populo accipiens sanguinem*  
*vitulorum et hircorum cum aqua et lana coccinea et ysopo ipsum quo-*  
*que librum et omnem populum aspersit (20) dicens . Hic sanguis*  
*testamenti quod mandauit ad nos deus (21) et etiam tabernaculum*  
*et omnia vasa ministerij sanguine similiter aspersit ; (22) et*  
*omnia pene in sanguine mundantur secundum legem . et sine*  
*sanguinis effusione non fit remissio .* (23) *Necesse est ergo exem-*  
*plaria quidem celestium hijs mundari . ipsa autem celestia meliori-*  
*bus hostijs quam istis .* (24) *Non enim in manfactis sanctis*  
*iesus introiuit in exemplaria uerorum quia in ipsum celum ut*  
*appareat vultui dei nunc pro nobis .* (25) *Neque ut sepe offerat*  
*semetipsum quemadmodum pontifex intravit in sancta per singulos*  
*annos in sanguine alieno .* (26) *Alioquin oportebat eum frequenter*  
*pati ab origine mundi . nunc autem semel in consummacione*  
*seculorum ad destitucionem peccati per hostiam suam aparuit .*  
 (27) *et quemadmodum statutum est hominibus semel mori* (15)  
 ¶ and þe fore crist is a medyatour of þe newe testament þat þei

þat ben callyd take þe byheste of aylastande heritage; and þat thurgh þe deth goande betwen in to redempcyeoun of þe preuaricacyouns þat weryn vndyr þe formere testament (16) ¶ For where a testament is . it is nede þat þe deth of þe testatour go between; (17) for þe testament is *confermyd* in deade . or ellis it is not worpi whil he lyues þat makis it (18) ¶ Wherfore nor þe firste *testament certus* without blood is it halewyd (19) ¶ For al þe maundement of þe lawe red of Moises to al þe puple he ta\*kande þe blood of Caluere *and* of gayt with water *and* þe wolle colourid with kok *and* ysope þat same book *and* al þe puple he spryngus (20) seyande ¶ þis is þe blood<sup>1</sup> of þe testament þat god has bydyn to vs; (21) þe tabernacle *and* alle þe vesselys of þe mynysterye also with blood he spryngede . (22) *and* almost alle thyngus ar clensyd in þe blood aftur þe lawe; *and* withoutyn schedyng of blood is maad no remyssyoun (23) ¶ þerfore it is nede *certus* þe exsaumplarijs or fyguris of heuynly thyngus to be clensyd with pise ¶ But þe heuynly thyngus forsoþe *it is nede* to be clensid with betere hoostis þan þise (24) ¶ For Iesus entride not in handely maad seyntis þat *only* arn þe exsaumplarijs of verrey seyntis; but he entride in to þat heuyn . so þat he apere to þe presence of god for vs (25) ¶ Nor he aperyde so þat he ȝerne offre hymself as of what maner þe bisschop of þe lawe entride in *sancta sanctorum* by eche ȝeer in ooper blood (26) ¶ Ellis it hadde behouyd hym ȝerne to han suffrid fro þe bygynnyng of þe world ¶ Now forsoþe he aperyde onys by his hoost to þe fordoyng of þe synne in þe consummacyoun of þe worldys . þat is to seye in þe laste age of þe world (27) *and* to þat maner it is ordeynd to men onys to dyen *Post<sup>2</sup> hoc autem Iudicium* (28) *sic et christus semel oblatus est ad multorum exhaurienda peccata . secundo sine peccato apparebit expectantibus se in salutem .*

<sup>1</sup> MS. *bloold*.

<sup>2</sup> Initial *P* extends down four short lines, its ornamentation down twenty-one more. In the left margin is written *c<sup>o</sup> 10*, and some illegible scribblings. The modern chapter-numbering has been followed in the text.

\* fol. 205, b, col. 1.

*V*mbram enim habens lex futurorum bonorum non<sup>1</sup> ipsam  
*Imaginem rerum per singulos annos hisdem ipsis hostijs*  
*quas offerunt indesinenter numquam potest accedentes perfectos*  
*facere . (2) Alioquin cessassent offerri . Ideo quod nullam haberent*  
*ultra conscientiam peccati cultores<sup>1</sup> semel mundati (3) commemo-*  
*oracio peccatorum per singulos annos fit . (4) Impossibile enim*  
*est sanguine taurorum et hircorum auferri peccata . (5) ideo*  
*ingrediens mundum dicit . Hostiam et oblationem noluisti corpus*  
*autem aptasti michi<sup>1</sup> . (6) Holocustomata pro peccato non tibi*  
*placuit . (7) Tunc dixi ecce venio . In capite libri scriptum est*  
*de me; ut faciens voluntatem tuam . (8) Superius dicens quia*  
*hostibas et oblations et holocustomata pro peccato noluisti nec*  
*placita sunt tibi que secundum legem offeruntur (9) tunc dixi . Ecce*  
*venio ut faciam deus voluntatem tuam Aufert primum ut sequens*  
*statuat . (10) In qua voluntate sanctificati sumus per oblationem*  
*corporis Iesu christi semel . (11) Et omnis quidem sacerdos presto*  
*est cotidie ministrans et easdem sepe offerens hostias que numquam*  
*possunt auferre peccata . (12) Hic autem vnam pro peccatis*  
*offerens hostiam in sempiternum sedet in dextra dei (13) de cetero*  
*expectans donec ponantur inimici eius stabellum pedum eius .*  
*(14) Vna enim oblatione consummavit in sempiternum sancti-*  
*ficatos; (15) contestatur autem et nos<sup>1</sup> \* spiritus sanctus .*  
*Postquam enim dixit; (16) Hoc autem testamentum quod testabor*  
*ad illos post dies illos dicit dominus dando leges meas in cordibus*  
*eorum et in mente eorum superscribam eas . (17) et peccatorum et*  
*iniquitatum eorum iam non recordabor amplius . (18) vbi autem*  
*horum remissio . iam non oblatio pro peccato ¶ Aftur pis dome*  
*forsope (28) so and crist is onys offryd to qwenche þe synnus*  
*of manye ¶ In þe secounde forsoope comyng of dome; he schal*  
*apere to þe abydande hym in to þe hele of þem withoute synne .*  
*(1) ¶ For þe lawe hauende þe schadewe of þe goodis to come*  
*not þat ymage of thyngus neuer may it make parfit þe goyng*  
*by eche ȝeerys in sancta sanctorum with þe same hostys þat*  
*þei offren indesynently ¶ Ellis if þei schulde be maad parfit*

<sup>1</sup> Some illegible scribblings in the margin.

\* fol. 205, b, col. 2.

(2) þei schuld cese to offre in þat þat þei schulde han no *conscynce ouer of synne*; þe worschipis onys clensið (3) ¶ But in þe *commemoracyoun of synnus* by sengule þeeris is don (4) ¶ For it is impossible with þe blood of bolys *and of geyte þe synnus* to be don a wey (5) ¶ þerfore god entrende in to<sup>1</sup> þe world seis ¶ þe host *and þe oblacyoun þou noldist þe body forsoþe þou schapedist to me* (6) þe holocaustomys for þe synne pleside not to þee (7) ¶ *and þanne I seyde lo I come* ¶ for of me it is wrytyn in þe hed of þe book þat I do þi wil. for þou art my god (8) ¶ Aboue þe prophete seyande; þou noldist oblacyouns *and holocaustomys* for þe synne; nor þei been plesande to þee þat ar offrid aftur þe lawe (9) ¶ þenne I seyde ¶ lo I come þat I do þi wille þou god þe *fadyr* ¶ he dose a wey þe firste þat he stable þe suande þat *is þe newe sacrifice* (10) in whiche wil wee ar halewyd onys thurgh þe oblacyoun of þe body of Iesu crist (11) ¶ *and certys eche prest is redy eche day mynistrande and þe same hostys ȝerne offrende.* þat mown neuer do awey synnus (12) ¶ he forsoþe crist oon host offrande for þe synnus he sittus on þe riȝthalf of god withoute ende; (13) abydande fro heȝyn forþeward til hise enemys be sette þe benk of hise feet (14) ¶ for thurgh oon oblacyoun he fulfilde hise halwide withoute ende (15) ¶ *and þer witnessis vs forsoþe þe holy gost; for aftur þat he hadde seyd.* (16) þis forsoþe is þe testament þat I schal gyfe witnesse to þem aftur þoo dayes seis oure lord ¶ In gyfande my lawys in þeire hertis *and I schal aboue wryte þem in þeire thoȝtis* (17) *and of þe synnus and of þe wickidnesses of þem now I schal no more han mynde* (18) ¶ Where forsoþe is þe forgyuenesse; of þem is not now oblacyoun to be maad for þe synne \* (19) ¶ *Habentes itaque fratres fiduciam in introitum sanctorum in sanguine christi* (20) *quam iniciavit nobis uiam nouam et viuentem per velamen id est carnem suam* (21) *et sacerdotem magnum super domum dei* . (22) *accedamus cum vero corde in plenitudine fidei aspersi corda a conscientia mala et abluti corpus aqua munda* . (23) *teneamus spei nostre confessionem indeclinata-*

<sup>1</sup> A is written in the right margin.

\* fol. 206, a, col. 1.

bilem . fidelis enim est qui repromisit . (24) et consideremus inuicem in prouocationem castitatis et bonorum operum (25) non deserentes colleccionem nostram sicut est consuetudinis quibusdam . sed consolantes et tanto magis quanto videtis appropinquantem diem . (26) Voluntarie enim peccantibus nobis post acceptam noticiam veritatis . iam non relinquitur pro peccatis hostia . (27) terribilis namque est quedam expectacio Iudicij et ignis emulacio que consu[m]ptura est aduersarios . (28) Irritam quis faciens legem Moysi sine vlla miseracione duobus vel tribus testibus moritur; (29) quanto magis putatis deteriora mereri supplicia qui filium dei conculeauerit et sanguinem testamenti pollutum duxerit in quo sanctificatus est . et spiritui gracie contumeliam fecerit . (30) Scimus enim qui dixit michi vindictam et ego retribuam . et iterum quia iudicabit dominus populum suum . (31) horrendum est incidere in manus dei viuentis (19) ¶ þperfore breþere wee hauande trost in to þe entre of seyntys in þe blood of <sup>1</sup> erist (20) þe whiche weye newe and quykyned he bygan to vs þurgh þe veyl þat is his flesch (21) and a grett bisschop ouer þe hous of god (22) ¶ þperfore neghe wee with a verrey herte in þe fulnesse of þe feith . wee sprengd þe hertys fro þe euyl consyence; and wee wasche þe body with clene water (23) ¶ holde wee þe confessyoun of oure hope vnhable to be bowyd to erþely thyngus for he is trewe þat has byhiȝt þoo thyngus þat wee hopyn (24) ¶ and beholde wee eyþer ooper in þe prouocacyoun of charyte and of goode werkis (25) nor forsakande oure colleccyoun as it <sup>1</sup> is of custum to summe . but coumfortyng in so myche as wee see þe day neȝande (26) ¶ For <sup>2</sup> to vs wilfully synnande aftur þe resceyuyde knowyng . þer is not now left þe host for þe synnus (27) ¶ But þer is left agastful abydyng of dome and assaylyng of þe fyr þat is to waste þe aduersarijs (28) ¶ Forwhi any brekande þe lawe of Moyses . withoute any mercy with two or thre witnessis he dyes (29) ¶ In hou myehe more trowe ȝee hym to deserue werre tormentis þat has defoulyd godlys sone <sup>3</sup> and þe blood of þe testament has maad or lad pollute . in whiche he

<sup>1</sup> A is written in the left margin.

<sup>2</sup> In the left margin: *note for wilful synneris*, underlined in red.

<sup>3</sup> MS. goddyssone.

is halewyd; *and to þe spryit of grace has do wrong* (30) ¶ for wee knowyn hym þat seys; *keepe ȝee þe veniauns to me and I schal ȝeelde it* ¶ *and eft þe holy writ seis* ¶ For god schal deme his fole; (31) *perfore it is hidous to falle sodeynly* \* *in to þe handys of god lyuande* (32) ¶ *Rememoramini autem pristinos dies in quibus illuminati magnum certamen sustinistis passionum.* (33) *et in altero quidem obprobrijs et tribulacionibus spectaculum facti; in altero autem socij taliter conuersancium effecti;* (34) *nam et vinctis compassi estis et rapinam bonorum vestrorum cum gaudio suscepistis cognoscentes vos habere meliorem et manentem substanciam.* (35) *Nolite itaque amittere confidenciam vestram que magnam habet remuneracionem.* (36) *Paciencia enim vobis necessaria est ut voluntatem dei facientes reportetis promissionem.* (37) *adhuc enim modicum quantulumcumque qui venturus est veniet et non tardabit.* (38) *Iustus autem meus ex fide vivit.* quod si substraxerit se; non placebit anime mee. (39) *Nos autem non sumus subtraccionis filij in perditionem sed fidei in adquisitionem anime* (32) ¶ *Remembre ȝee*<sup>1</sup> *perfore þe firste dayes.* in whiche ȝee liȝtyd with feith han susteyned þe grete strift of passyons (33) ¶ For in an oper certus ȝee ar maad þe spectacle in reproves and tribulacyouns; and in an oper party ȝee ar made felawly of þem conuersaunt (34) ¶ Forwhi ȝee arn hauende compassyoun to þe boundyn in mynstryng þe necessarijs to þem; and þe raueyn of ȝoure goodys ȝee han take with Ioȝe; knowande ȝow to haue a betere and a dwellande substaunce (35) ¶ *perfore wile ȝee not lefe ȝoure trest þat has a grett reward* (36) ¶ For pacyence is necessarie to vs þat ȝee doande þe wil of god bere þe repromyssyoun þat is þe lyf withoute eende (37) ¶ For ȝit a litil while and not gretly he þat is to come schal come and schal not tarye; (38) for my riȝtwise lyues of þe fe[i]th ¶ for if he haue withdrawyn hym fro þe feith he schal not plese to my soule. þat is to wil of god (39) ¶ *Wee forsoþe been not þe childre of þe withdrawyng or of apostasye in to perdicayoun;* but þe childre of þe feiþ in to þe adquisicayoun of þe lyf

<sup>1</sup> A in right margin.

\* fol. 20 6, a, col. 2.

*E*st<sup>1</sup> autem fides sperandarum rerum substancia argumentum non apparentum (2) In hac testimonium consecuti sunt senes . (3) Fide intelligimus aptata esse secula uerbo dei ut ex inuisibilibus visibilia fierent; (4) Fide plurimam hostiam Abel quam Caym optulit deo per quam consecutus est testimonium esse iustus . testimonium perhibente muneribus eius deo et per illam defunctus adhuc loquitur; (5) Fide Ennok translatus est ne videret mortem et non inueniebatur quia transtulit illum dominus . ante translacionem enim testimonium habebat placuisse deo; (6) sine fide autem impossibile est placere quidquam deo . Credere enim oportet accendentem ad deum quia est et inquerentibus se remunerator sit . (7) Fide Noe responso accepto de hijs que adhuc non videbantur metuens \* aptauit archam in salutem domus sue per quam dampnauit mundum et iusticie que per fidem est heres est institutus (8) Fide qui vocatur Abraham obediuit in locum exire quem accepturus erat in hereditatem et exiuit nesciens quo iret . (9) Fide moratus est in terra reprobmissionis tamquam in aliena in casulis habitando cum Ysaac et Iacob coheredibus reprobmissionis eiusdem . (10) Expectabat enim fundamenta habentem ciuitatem . cuius artifex et conditor deus . (11) Fide et ipsa Sara sterilis virtutem in concepcione seminis accepit et preter tempus etatis; quoniam fidelem esse crederat qui reprobiserat (1) ¶ Feyþ forsoþe is þe substauice of thyngus to be hopyd and an argument or a preef of thyngus not apperende (2) ¶ For in þis oolde men ar þe witnesse of god (3) ¶ Purgh feiþ wee vndyrstande þe world to be aptyd to woord of god þat of inuysible thyngus schulde vysyble be made (4) ¶ thurgh feiþ Abel offride to god a more acceptable host þen Caym by whyche feith he dysseruylde to be riȝtwis and<sup>2</sup> of þat he is folewýd of god þe testymonye . god gifande witnesse in hise giftus and purgh it he dead ȝit he spekis (5) ¶ Ennok thurgh feiþ is translatid lest he schulde see þe deth and he was not foundyn for god has born hym vp . bifore þe translacyoun he hadde witnesse to han<sup>2</sup> plesid god (6) ¶ For

<sup>1</sup> Initial *E*- extends along four short lines, its ornamentation down into the lower margin, and up along twelve lines.

<sup>2</sup> A in the left margin.

\* fol. 206, b, col. 1.

withoutfeiþ it is impossible to plese god ¶ For it behouys þe goande to god to beleue þat he is *and* to þe seekande hym þat he be rewardere (7) ¶ For Noe þurgh feiþ þe *answere takyn* of þe thyngys þat ȝit were not seen dredande schapide þe schip in to þe hele of his house thurgh þe whiche he dampnyde þe world *and* he is instituyt heyr of þe riȝtwisnesse þat þurgh þe feiþ (8) ¶ So thurgh feiþ he þat is callyd Abraham obedyent to out go in to a stede þat he was to take in to heritage *and* he wente oute not witande whider he schulde go . (9) ¶ þurgh feiþ he dwellyde in þe land of byheste as in an alyene land in holetis dwellande with ysaac *and* Iacob coheires of þe same re promys syoun (10) ¶ For he aboyd þe cyte hafande þe groundys of whiche god is schapere *and* makere (11) ¶ *and* þurgh feiþ sche sare bareyn took *virtue* *and* *conseyuynge* of þe seed *and* þat with oute þe tyme of age; for sche beleeuyde hym trewe þat hadde behyȝt . (12) ¶ *Propter quod et ab uno orti sunt et hoc emortuo tanquam sidera celi in multitudinem et sicut Arena que est ad oram maris innumerabilis* . (13) *Iuxta fidem sunt omnes isti defuncti non acceptis re promissionibus sed longe eas aspicientes et salutantes et confitentes quia peregrini et hospites sunt super terram* . (14) *qui enim \* hec dicunt significant se patriam inquirere* (15) *et si quidem illius meminissent de qua exirent habebant tempus utique reuertendi* . (16) *Nunc autem meliorem appetunt id est celestem* . *ideo non confunditur deus vocari deus eorum* . *parauit enim illis ciuitatem* . (17) *fide optulit Abraham ysaac cum temptaretur et unicum offerebat in quo suscep erat re promissiones* (18) *ad quem dictum est* . *quia in Ysaac vocabitur tibi semen* . (19) *Arbitrans quia et a mortuis potens est suscitare deus* . *vnde eum et in parabolam accepit* (20) *Fide et de futuris benedixit ysaac Iacob et Esau* . (21) *fide Iacob moriens singulos filiorum Ioseph benedixit et adorauit fastigium virge eius* . (22) *fide Ioseph moriens de profecione filiorum israhel memoratus est et de ossibus suis mandauit* . (23) *Fide Moises natus est occultatus mensibus tribus a parentibus suis eo quod vidissent elegantem infantem et non timuerunt regis edictum* . (24) *fide Moises grandis factus occidit*

\* fol. 206, b, col. 2.

*Egipcium considerans dolorem fratrum suorum . Fide Moises grandis factus negavit se esse filium filie pharaonis; (25) magis eligens affligi cum populo dei quam temporalis peccati habere iocunditatem . (26) maiores diuicias estimans thesauro Egip[c]iorum inproperium christi aspiciebat enim in remuneracionum (27) Fide reliquid Egiptum non veritus animositatem regis inuisibilem enim tamquam uidens sustinuit . (28) Fide celebravit paternam sanguinis effusionem ne qui vastabat primituam tangeret eos . (29) fide transierunt mare rubrum tamquam per aridam terram quod experti Egipciij deuorati sunt . (30) fide muri Iericho corrue- runt circuitu dierum septem . (31) Fide Rabb meretrix non perijt cum incredulis excipiens exploratores cum pace (12) ¶ and for pat of oon and þat as dead þat is of oon wombe of sare and of oon fadyr Abraham as dead as to þe deede of conceyuyng ben manye born þat ben as þe sternys of heuyn in multytude and as þe grauelle innumerable þat is att þe se syde (13) ¶ Bydon feith alle þise been deade þe hestis not takyn ¶ But þei lokande to þem afer and salutande þem and knowlechande þat þei ar pil- grymys and hostagers vpon þe land (14) ¶ For þei þat seyen þise thyngus þei beooke þem to enquere þe kuntre; (15) and if þei hadden had mynde of þe land þat þei wente out of certis þei hadde tyme of turnyng a geyn (16) ¶ But now forsoþe þei eoueyte a betere þat is þe heuonly kuntre ¶ perfore god is not schamyd to be callid þeire god; For he has ordeynd to þem a cytee (17) ¶ þurgh feith \* Abraham offride ysaac when he schulde han be temptyd; and þe oone born he offride þat hadde takyn þe bihestis (18) to whom it is seid to . þat in ysaac schal be eallyd þi seed (19) he demande þat god is myȝty to reise hym fro deth; Wherfore and hym he took into exsaumple or parable (20) ¶ and þurgh feith ysaac blesside to <sup>1</sup> Iacob and Esau of thyngus to come (21) ¶ þurgh feiþ Iacob deyande he blessyde þe sengule childre of Ioseph and he worschipide þe somet of his ȝerde . þat is crist by whom in Egipt he hadde þe lordschipe and þe ȝerde of dyscyplyne (22) ¶ þurgh feiþ Ioseph deyande has*

<sup>1</sup> A in left margin.

\* fol. 207, a, col. 1.

mynde of þe gate forth of þe childre of israhel and of his bonys he bad þem þat þei *schuldyn* bere with þem (23) ¶ þurgh feiþ Moises born is hid of his fadyr and modyr thre monethys . in þat þat þe Egipcyens hadde seen hym a fayre infaunt . and þei dredde not þe kyngys byddyng (24) ¶ þurgh feiþ Moises maad grett slowȝ þe Egipcyoun *considerynge* dolour of his breþere ¶ þurgh feith Moises maad grett denyynge hym to be þe sone of þe doȝter of pharao (25) raþere chesande to be tormentyd with þe puple of god þen of temporel synne to haue gladnesse (26) trowande þe vmbreyd of crist to be more richesse þen þe tresor of þe Egipcyens ¶ for he lokyde in to þe reward (27) ¶ þurgh feiþ he forsook Egipt not dredande þe wilfulhede of þe kyng for þe vnuysible god as þe seeande he susteynde (28) þurgh feiþ he halewide pask and þe schedyng of his fadyr blood lest he þat schulde waste þe primytyuys of þe Egipcyens schulde touche þem (29) ¶ þurgh feith þei passydyn þe rede se as þurgh þe drye land whiche thyngh þe Egipcyouns preuyd ar deuourid of þe se (30) ¶ þurgh feiþ þe wallis of Iericho fellyn thurgh þe gate abonte of seuyn dayes (31) ¶ þurgh feith Raab þe hoore perschide not with þe vnbeleuuande; sche resseyuande þe spyes with pes (32) ¶ *Et quid adhuc dicam. Deficiet enim me tempus enarrantem de Gedeon Barac Sampson Iepthe dauid Samuel et alijs Prophetis* (33) *qui per fidem ricerunt regna operati sunt iusticiam adepti sunt repromissiones. Obturauerunt ora leonum.* (34) *extinxerunt impetum ignis. effugarunt aciem gladij conuauerunt de infirmitate. fortes facti sunt in bello. castra verterunt exterorum* (35) *acceperunt mulieres de resurreccione mortuos suos. Alij autem distenti sunt non suspicentes rede[m]pcionem ut meliorem inuenirent resurreccionem.* (36) *Alij vero ludibria et verbera experti insuper et vincula et carceres.* (37) *lapi\*dati sunt. secti sunt. temptati sunt in occisione gladij mortui sunt. circumueerunt in melotis in pellibus caprinis egentes angustiati. afflicti* (38) *quibus dignus non erat mundus. In solitudinibus errantes. et in montibus et in speluncis et in cauernis terre.* (39) *et hij omnes testimonio fidei probati sunt non acceperunt*

repromissionem . (40) *deo pro nobis melius aliquid prouidente vti ne sine nobis consummarentur* (32) ¶ And what ȝit sehal I seye ¶ for þe tyme sehal fayle me tellande of Geseon Barac Sampson . Iepte <sup>1</sup> dauid Samuel and oþere prophetis (33) þat þurgh feiþ han ouercome þe rewmus . þei han wroȝt rightwisnesse and þei han purchasid þe byhestus ¶ þei han stoppid þe mouȝ of lyouns (34) ¶ þey han slekkyd þe bur of þe fyr; þei han <sup>2</sup> dryuen awey þe host of þe swerd . þei han waxe strong of þeire syknesse and þei ar maad strong in þe batayle ¶ þe castelys of þe with oute enemys þei han turnyd; (35) þe wymmen <sup>3</sup> han reisyd þeire deade somyng of þe resureccyoun ¶ and oþere forsoþe arn abrood spred in dyuerse tormentus not takande redempcyoun ¶ þat þei schulde fynde a betere resureccyoun (36) ¶ oþere forsoþe arn expert or profed despytis and betyngus and with inne þat þe bondys and prisouns (37) and ar stonyd . ar sawyd ar temptyd thurgh byhestus and ar deade þurgh slawȝte of þe swerd ¶ þei han gon aboute þurgh many placis in rough cloȝyng in gaytis skynnus þei nedande þeir necessarijs . þei angysehid þei tormentid with traueylyns (38) to whom þe world was not worþi . þei errande in wastis and in hillis and in holis and in cauys of þe erþe (39) ¶ and alle þei with þe witnesse of þe feith preuyd tooke not þe repremyssyoun . (40) god for vs sumwhatt betere purueyande so þat þei schulde not bee eendid withoute vs

**I**Deoque <sup>4</sup> et nos tantam habentes impositam nobis nubem testium . deponentes omne pondus et circumstans nos peccatum per pacientiam curamus nobis propositum certamen (2) aspicientes in auctorem fidei et consummatorem Iesum . qui proposito sibi gaudio sustinuit crucem confusione contempta . ac in dextra sedis dei sedet . (3) *Recogitate eum qui talem sustinuit a peccatoribus aduersus semetipsum contradiccionem ut non fatigemini animis vestris*

<sup>1</sup> In right margin *note of feiþ*, surrounded by a faint red line.

<sup>2</sup> Erasure after *han*.

<sup>3</sup> A in the right margin.

<sup>4</sup> Initial *I-* and its ornamentation extends down thirty-one lines in all, and into the lower margin; in the right margin *cº 12*, with a red line drawn through it.

deficientes . (4) Nondum enim vsque ad sanguinem restitistis aduersus peccatum repugnantes (5) et oblii estis consolacionis que uobis tamquam filijs loquitur dicens . Fili mi noli negligere disciplinam domini neque fatigeris dum ab eo argueris . (6) Quem enim diligit dominus castigat . flagellat autem omnem filium quem recipit ; (7) In disciplina perseuerate . tamquam filijs uobis se offert deus . Quis enim filius quem non corripiat \* pater . (8) quod se extra disciplinam estis cuius participes facti sunt omnes ; ergo adulteri et non filij estis ; (9) Deinde patres quidem carnis uestre habuimus eruditores et reuerebamur eos . Non multo magis obtemperabimus patri spirituum et viuemus . (10) et illi quidem in tempore paucorum dierum secundum voluntatem suam erudiebant nos . hic autem ad id quod vtile <sup>1</sup> est in recipiendo sanctificationem eius . (11) Omnis autem disciplina in presenti quidem videtur non esse gaudij sed meroris postea autem fructum pacatissimum exercitatis per eam reddet Iusticie . (12) propter quod remissas manus et soluta genua erigite (13) et gressus rectos facite pedibus uestris ut non claudicans quis erret magis autem sanetur (1) ¶ And þperfore wee hauende so grett a cloude <sup>2</sup> of witnesse insett to vs . þat is so grett a multitude of seyntus þat fleen as cloudys and scheeldyn fro þe swellynge of tribulacyoun and reynyn to vs þurgh loris of þe feith of goode werkys ¶ þperfore wee puttande <sup>3</sup> doun alle charge of synnus and þe synne aboute standande vs . renne wee to þe strif ordeynd to vs (2) lokande in to þe auctour of þe feiþ and in iesu þe eendere of alle þyngus . þe whiche . ioye purposid to hym susteynede þe eros ; þe confusyoun of man dispisid and syttis in riȝthalf of god (3) ¶ þperfore bethenke ȝee þat ȝee suwe hym þat susteynede so myche contradiecyoun of synful men ageyn hymself ; þat ȝee be not wery faylende in ȝoure <sup>2</sup> willis (4) ¶ For not ȝit haue ȝee ageynstande to þe schedyng of þe blood ageyn þe synne repugnande (5) ¶ For þat ȝee ar forgotyn of þe consolacyoun of crist þat he spekis to ȝou as to þe <sup>3</sup> childre seyande ¶ Mi child wile þou not despise þe discipline of god ; nor be þou wery <sup>3</sup> when þou art repreuyd of

<sup>1</sup> MS. *vitile*.<sup>2</sup> Letter erased before *-d-* of *cloude*.<sup>3</sup> A in left margin.

\* fol. 207, b, col. 1.

hym; (6) for whom oure lord louys he chastises ¶ he betis eche  
 man þat he resceyuyts (7) ¶ Laste ȝee in disciplyne; for god  
 offrys hymself to ȝou as to his childre ¶ For who is þe child þat  
 þe fadyr amendys not (8) ¶ For if ȝee be with ȝoute dysciplyne  
 of whiche alle childre ar maad parceners; þenne bee ȝee auou-  
 triours and not childre (9) ¶ þenne afturward wee hadde certus  
 fadrys of oure flesch and *not of þe soule* kenners and wee wor-  
 shipide þem with drede; wheþer not myche more wee schal  
 tempre vs to þe fadyr off spyritis and we schal lyfe (10) ¶ and  
 þei certis in þe tyme of fewe dayes aftur þeir wille þey leredyd  
 vs. he forsoþe to þat þat is profitable in þe resseyuyng sancti-  
 ficacyoun of hym leris vs (11) ¶ Eche forsoþe disciplyne þat  
 is now in present it besemys certis not to be of ioye butt of  
 mournyng ¶ Aftyrward forsoþe to þe exer\*cysed þurgh it; god  
 schal ȝeelde þe fruyt of riȝtwisnesse alþerpesibleest (12) ¶ for  
 þe whiche thynge lefte ȝee vp þe slowe handys and þe knees  
 vndone; (13) and make ȝee riȝte gatis to ȝoure feet so þat noon  
 haltande erre but raþere be he helyd (14) ¶ *Pacem sequimini*  
*cum omnibus et sanctimoniam sine qua nemo videbit deum* (15)  
*contemplantes ne quis desit gracie dei*. *Ne*<sup>1</sup> *qua radix amari-*  
*tudinis sursum germinans inpediat et per illam inquinentur multi*  
 (16) *ne quis fornicator aut prophanus ut Esau qui propter vnam*  
*escam vendidit primitiua sua*. (17) *Scitote enim et quoniam postea*  
*cupiens hereditare benedictionem reprobatus est*. *Non enim*  
*inuenit penitencie locum quamquam cum lacrimis inquisisset*  
*eam*. (18) *Non enim accessistis ad tractabilem et accessibilem*  
*ignem et turbinem et caliginem et procellam* (19) *et tube sonum*.  
*et uocem uerborum quam qui audierunt excusauerunt se ne eis*  
*fieret verbum*. (20) *Non enim portabant quod dicebatur*. *Et si*  
*bestia tetigerit montem lapidabitur*. (21) *et ita terrible erat quod*  
*videbatur Moises dixit; exterritus sum et tremebundus*; (22) *Sed*  
*accessistis ad syon montem et ciuitatem dei viuentis Ierusalem*  
*celestem et multorum milium angelorum frequenciam* (23) *et*  
*ecclesiam primitiuarum qui conscripti sunt in celis et iudicem*

<sup>1</sup> MS. *De.*

\* fol. 207, b, col. 2.

omnium deum et spiritus iustorum perfectorum (24) et testamenti noui mediatorem iesum et sanguinis aspersionem melius loquentem quam Abel . (25) videte ne recusetis loquentem . Si enim illi non effugerunt recusantes eum qui super terram loquebatur; multo magis nos qui de celis loquentem nobis auertimus . (26) cuius vox mouit terram tunc ne autem repromittit dicens . Adhuc semel ego mouebo non solum terram sed et celum . (27) quod autem adhuc semel dicit declarat mobilium translacionem tamquam factorum ut maneat ea que sunt immobilia (14) ¶ Suwe ȝee pece and holynesse with alle men with outyn whiche no man schal see god (15) ȝee seeande þat noon wante þe grace of god ¶ þat noo roote of bitternesse buriownyng vp lette and þurgh it manye be defouled . (16) þat no fornycatour or vtterly irrelygyous as Esau þat solde hise primytyues for one mete (17) ¶ þerfore wite ȝee þat aftur þat he coueytande to heryte þe blesyng he is reþrouyd; for he fou[n]d no stede of penaunce al þof with terys he hadde souȝt it (18) ¶ þerfore ȝee han not neghed to þat tretable fyr and accessyble . and ȝee han not neghed to þe whirlewynd and to þe derknesse and to þe tempest (19) and to þe soun of þe trumpe and to þe voice of þe woordys þat þei þat herdyn excusidyn þem . þat woord schulde not be maad or spoke to þem (20) ¶ For þei myȝte not beryn þat þat was seyd; for if þe beste<sup>1</sup> haue<sup>2</sup> \* touchid þe hille he schal be stonyd; (21) and so it was ferfulle þat þat was seen ¶ Forwhi Moises seyde ¶ I am aferd and ful of tremblyng (22) ¶ But ȝee han neghyd to þe hille of syon and to þe cyte of lyuende god heuynly ierusalem and to frequence of many thousandys of aungelys (23) and to þe kyrke of þe apostolys þat ar wrytyn in heuyn; and to god demere of alle and to þe spryritis of þe parfyte rightwise (24) and to Iesu þe medyatour of þe newe testament and to þe spryngyng of þe blood of crist spekande betere þan þe blood of Abel (25) ¶ See ȝee þat ȝee recuse not þe spekyng ¶ For if þei fle not fro þe peyne þei forsakande hym þat spac vp on þe erþe; myche

<sup>1</sup> MS. *beebeste*, with the first three letters cancelled.

<sup>2</sup> Two words scribbled illegibly in the lower margin.

\* fol. 208, a, col. 1.

more wee schal not flee þat perseyue erist spekande to vs fro heuyn (26) whois voice þenne mouede þe erþe now forsoþe it behetis seyande ¶ and ȝit onys I schal moue not onely erþe but also heuyn (27) ¶ In þat forsoþe þat oure lord seys ȝit onys; he declaris þe translacyoun of moeble thyngus as of þe maade thyngus; so þat þoo thyngus dwelle þat ar vnmoeble (28) *Itaque<sup>1</sup> regnum immobile suscipientes habemus gratiam per quam seruiamus placentes deo cum metu et reuerencia . (29) Etenim deus noster ignis consumens est.*

*C*haritas fraternitatis maneat in uobis (2) et hospitalitatem nolite obliuisci; per hanc enim placuerunt quidam . angelis hospicio receptis . (3) mementote vinctorum tamquam vineti . Simul et laborancium tamquam et ipsi in corpore morantes . (4) honorabile connubium in omnibus et thorus immaculatus . Fornicatores enim et adulteros Iudicabit deus; (5) sint mores sine auaricia . contenti presentibus . Ipse enim dixit . Non te deseram neque derelinquam (6) ita ut confidentur dicamus . Dominus michi adiutor est non timebo quid faciat michi homo . (7) Mementote propositorum restrorum qui vobis locuti sunt verbum dei quorum intuentes exitum conuersacionis . imitamini fidem (8) Iesus christus heri et hodie ipse et in secula . (9) Doctrinis varijs et peregrinis nolite abduci . optimum enim est gracia stabilire cor . non escis que non profuerunt ambulantibus in eis . (10) habemus altare de quo edere non habent potestatem qui tabernaculo deseruunt (11) Quorum enim animalium offertur sanguinis pro peccato in sancta per pontificem; horum corpora cremantur extra castra; (12) propter quod et Iesus ut sanctificaret per suum sanguinem populum extra portam passus est (28) ¶ þerfore wee takande þe kyngdam vnmblee wee han grace þurgh whiche þat wee serue plesande to god with drede and reuerence (29) ¶ for oure god is fir consumende \* alle synnus (1) ¶ þe charite of broþerhed dwelle it in ȝou; (2) and wile ȝee not forgete

<sup>1</sup> Initial *I*- extends down fourteen lines, its ornamentation down into the lower margin, and up along sixteen lines. In the left margin *c<sup>o</sup> 13*. In the text the modern chapter-numbering is followed.

\* fol. 208, a, col. 2.

hospitalite ¶ for þurgh þat summe plesdyn to god; þe aungelys resceyuyd in þeyre hostage (3) ¶ Haue ȝee mynde of þe boundyn as ȝee to gydere boundyn . and of þe trauaylande and as ȝee in þe body dwellande . (4) and worschipeful be ȝoure wedloc in alle thyngus and þe bed vndefoulyd; for fornycatours and auoutrers god schal deme (5) ¶ ȝoure maners be þei with oute auaryce ȝee payed of þe presente thyngus . for<sup>1</sup> he seis ¶ I schal not leue þee nor forsakyn (6) so þat wee seye trestly ¶ Oure lord is my helpere; I schal not drede what man do<sup>1</sup> to me (7) ¶ haue ȝee mynde of ȝoure prouostys þat speke to ȝou þe woord of god of whom ȝee lokande þe Issue or deth folewe ȝee þe feiþ (8) ¶ Iesu crist þat ȝistyrday halp and he to day and in to worldys . þat is in tyme to come schal helpe (9) ¶ With dyuerse loris and straunge wile ȝee not be lad fro þe soþnesse ¶ For it is alþerbest to stable þe herte with grace and not to metys þat profite not to þe goande in þem (10) ¶ for wee han an auteer of whiche þei han no power to etyn of or leue to etyn þat serue to þe tabernacle . þat is to þe lustys of þe body (11) ¶ For of whiche bestis þe blood is born in for þe synne . þurgh þe bisschop in sancta of þoo þe bodyes ben brent with oute þe castelys (12) ¶ and þerfore Iesus þat he schulde halewe þe puple þurgh his blood with oute þe ȝate he suffride þe passyoun (13) ¶ *Exeamus igitur ad eum extra castra impropterum portantes;* (14) *non enim habemus hic manentem ciuitatem sed futuram inquirimus.* (15) *per ipsum ergo offeramus hostiam laudis quod deo id est fructum labiorum confitencium nomini eius.* (16) *Beneficienie autem et comminens nolite obliuisci . talibus enim hostijs promeretur deus .* (17) *Obedite prepositis uestris et subiacete eis . Ipsi enim peruigilant quasi rationem pre animabus vestris reddituri ut cum gudio hoc faciant et non gementes .* hoc enim non expedit vobis . (18) *Orate pro nobis .* Confidimus enim quia bonam conscientiam habemus in omnibus bene volentes conuersari . (19) *Amplius autem deprecor vos hoc facere quo celerius restituar uobis .* (20) *Deus autem pacis qui eduxit de mortuis pastorem magnum ouium in sanguine testamenti*

<sup>1</sup> A in the right margin.

eterni dominum nostrum Iesum christum (21) aptet uos in omni  
 bono ut faciatis<sup>1</sup> voluntatem eius . faciens in vobis quod placeat  
 coram se per Iesum christum cui gloria in secula seculorum amen .  
 (22) Rogo autem uos fratres ut sufferatis verbum solacij; etenim  
 per paucis scripsi vobis . (23) Cognoscite fratrem<sup>2</sup> \* meum Timo-  
 theum dimissum . cum quo celerius venerit uidebo uos . (24) Salu-  
 tate omnes prepositos vestros et omnes sanctos . Salutant vos de  
 hytalya . (25) Gracia cum omnibus uobis AMEN . (13) ¶ þerfore  
 go wee oute to hym with oute þe castelis wee berande hyse  
 reprouys (14) ¶ For wee han not heere a dwellande cyte butt  
 wee seekyn þat þat is to come (15) ¶ þerfore þurgh hym þat  
 is to sey crist offre wee þe hoost of preysyng euer to god þat is  
 • þe fruyt of þe lyppys knowlechande to þe name of hym (16) wile  
 ȝee not forgete þe largenes of almesse deede and þe comynynge  
 of charite ¶ for with suyche hostis god is lykid or seruyd (17)  
 ¶ Obesche ȝee to ȝoure prouostis and vndyrloute ȝee to þem  
 ¶ For þei wakyn for ȝou as to ȝeelde resoun for ȝoure soulys .  
 so þat with joȝe don þei þat and not mournyng; for þat spedys  
 not to ȝou (18) ¶ Preye ȝee for vs for we trestyn þat wee han  
 good conscyence in alle willande weel to be conuersaunt (19)  
 ¶ more forsoþe I praye ȝou þat to do . þat is to praye for me  
 þat more hastely I be restoryd to ȝow (20) ¶ God forsoþe of  
 pes þat ledde oute fro deth oure lord Iesu crist þe grete schep-  
 perde of scheep in þe blood of euerlastande testament . (21) he  
 apte ȝou in alle goode þat ȝee do his wil; he makande in ȝou  
 þat ȝee plese byfore hymselfe þurgh Iesu crist; To whom be  
 glorye in to þe world of worldys Amen (22) ¶ I preye ȝou þerfore  
 breþere þat ȝee vndyrbere pacyently þe woord of solace; þat is  
 þis pistil þat is woord of solace; for by fewe I haue writen to ȝou  
 (23) ¶ knowe ȝee my broþer Tymothe left fro þe prisoun with  
 whom if I haue hastely comyn I schal see ȝou (24) ¶ greete ȝee  
 alle ȝoure prouostis and alle seyntus ¶ Breþere of ytalye greete  
 ȝou weel (25) ¶ Grace bee wiþ ȝou alle Amen

<sup>1</sup> Hole in the MS. after *faciatis*.

<sup>2</sup> MS. repeats *fratrem* as first word of the next column.

## LIST OF WORDS

### A

*abbreggande* (pres. part.), abbreviating : Rom. ix. 28.  
*abite* (sb.), clothing : I. Tim. ii. 9.  
*aboue semande* (pres. part.), surpassing : Eph. iii. 19.  
*aboyd* (3 sg. pret.), waited for : Heb. xi. 10.  
*acaye* (sb.), Achaia : Rom. xv. 26.  
*acepeyoun* (sb.), acceptance : Rom. ii. 11. *acepcion*, Col. iii. 25.  
*accept* (p.p.), accepted, acceptable : Rom. xv. 16, 31.  
*adquisicyoun* (sb.), acquisition : Heb. x. 39. *adquyscion*, II. Thess. ii. 14.  
*adred* (p.p.), afraid : II. Thess. ii. 2.  
*afer* (adv.), afar : Heb. xi. 13.  
*aferd* (p.p.), afraid : Heb. xii. 21. *afeerd*, Phil. i. 28.  
*agastful* (adj.), terrible : Heb. x. 27.  
*ageyn bouȝt* (p.p.), redeemed : Gal. iii. 13.  
*ageyn kastande* (pres. part.), laying again (a foundation) (Lat. *iactantes*) : Heb. vi. 1.  
*ageynstande* (inf.), withstand : Rom. ix. 19.  
*ageynus* (prep.), against : II. Cor. vii. 11. *agynus*, Col. i. 29.  
*agnycyoun* (sb.), acknowledgment : Eph. i. 17.  
*alperbest* (adj.), best of all : Heb. xiii. 9.  
*alperderest* (adj.), dearest of all : Rom. xi. 28. *alperderrest*, II. Cor. vii. 1.  
*alperdesyrest* (adj.), most to be desired : Phil. iv. 1.  
*alpereuelest* (adj.), most evil of all : Eph. vi. 16.

*alperlast* (adj.), last of all : Heb. i. 2.  
*alperlefest* (adj.), dearest of all : Phil. iv. 1.  
*alpermost* (adj.), most of all : Rom. xvi. 8.  
*alperpesibleest* (adj.), most peaceable of all : Heb. xii. 11.  
*alyenyd* (p.p.), alienated : Eph. ii. 12.  
*amoneste* (inf.), admonish : Rom. xv. 14.  
*amonestynge* (sb.), admonition : Rom. xii. 8.  
*amyntryscht* (p.p.), lessened : Rom. iv. 14. (Cp. *anentyschid.*)  
*anentys* (prep.), with regard to, toward : Rom. xiv. 22.  
*anentyschid* (3 sg. pret.), made as nothing : Phil. ii. 7. (Cp. *amyntryscht.*)  
*anguysche* (2 pl. imp.), constrain. *anguyschyd* (p.p.), II. Cor. vi. 12.  
*a none* (adv.), anon, immediately : Gal. i. 16.  
*antecessourys* (sb.), predecessors : Gal. i. 17.  
*apelis* (sb.), appeals, accusations : Rom. xi. 2.  
*apert, in* (adv.), openly : Rom. ii. 28.  
*apertye* (adv.), to some extent, somewhat : Rom. xv. 24.  
*apeyrement* (sb.), loss : Phil. iii. 8. (Cp. *apeyryng.*)  
*apeyryng* (sb.), loss : I. Cor. iii. 15; Phil. iii. 7. (Cp. *apeyrement.*)  
*apostylhede* (sb.), apostleship : I. Cor. ix. 2.  
*apt (into)* (adj.), fitted for : Rom. ix. 22.  
*apte* (3 sg. pres. subj.), fit, make : Heb. xiii. 21. *aptyd* (p.p.), Heb. xi. 3.

aretyd (p.p.), accounted : Gal. iii. 6.  
 askis (sb.), ashes : Heb. ix. 13.  
 attrament (sb.), ink : II. Cor. iii. 3.  
 atwymne (adv.), separately, particularly (Lat. *scorsum*) : Gal. ii. 2.  
 (Cp. *otwymne*.)  
 auerонe (adj.), avaricious : I. Cor. v. 10, 11.  
 auntyr, in (adv.), perhaps : I. Cor. xi. 10.  
 auoutrers (sb.), adulterers : I. Cor. vi. 9.  
 auoutriours (sb.), bastards : Heb. xii. 8.  
 auoutrye (sb.), adultery : Rom. xiii. 9.  
 auoutryouse (adj.), adulterous : Rom. vii. 3.  
 auoutriande (pres. part.), corrupting : II. Cor. iv. 2.  
 auowyd (p.p.), promised : II. Tim. ii. 4.  
 auter, auteer (sb.), altar : I. Cor. ix. 13. auteris (sb. pl.), Rom. xi. 3.  
 aylastande (pres. part.), everlasting : Heb. ix. 15.

## B

ballid (adj.), bald : I. Cor. xi. 6.  
 ballyd, I. Cor. xi. 5.  
 baptem (sb.), baptism : Rom. vi. 2.  
 baptyns (pl.), Heb. vi. 2. baptymys, Heb. ix. 10.  
 barbar (sb.), barbarian : Col. iii. 11.  
 barbyr, I. Cor. xiv. 11.  
 batis (sb. pl.), tumults : II. Cor. xii. 20.  
 beȝende (prep.), beyond : II. Cor. x. 16.  
 beholdyn (in) (inf. ger.), be considered (as) : Rom. ii. 26.  
 beleene (sb.), translation of Lat. *concupitu* = conception (perhaps connected with M.E. *lēnen*, O.E. *hleonian*, *hlinian*, to incline, lean ; cp. N.E.D.): Rom. ix. 10.  
 bere ouer (inf.), remove : I. Cor. xiii. 2.  
 besee (3 sg. pres. subj.), be careful : I. Cor. iii. 10.  
 beseckyne (sb.), supplication : Rom. i. 10. besechyn, II. Cor. ix. 14.

besemunde (pres. part.), exceeding (?) (Lat. *eminentem*) : II. Cor. ix. 14.  
 beseme (3 sg. pres. subj.), seem : I. Cor. iii. 18.  
 betakande (pres. part.), committing : I. Cor. ii. 13. bytook (3 sg. pret.), Gal. ii. 20. beetooke (pret. plur.), Heb. xi. 14. betan (p.p.), I. Cor. ix. 17. bytan (p.p.), II. Cor. iv. 11.  
 bethenke (2 pl. imper.), consider, remember : Heb. xiii. 3. bethenkande (pres. part.), II. Cor. vii. 15.  
 betooknande (pres. part.), betokening : Heb. ix. 8.  
 biforeordinaunce (sb.), predestination : Eph. iii. 11.  
 bילד (above) (p.p.), built up (Lat. *superedificati*) : Col. ii. 7.  
 biried (p.p.), buried : Col. ii. 12. byryed, I. Cor. xv. 4. byrred, Rom. vi. 4.  
 blasphemē (sb.), blasphemer : I. Tim. i. 13.  
 bollen (p.p.), swollen : II. Tim. iii. 4.  
 bolned (p.p.), swollen : I. Cor. xiii. 4.  
 bolyſ (sb. pl.), bulls : Heb. ix. 12, 13.  
 bondely (adv.), in bonds : I. Cor. ix. 20.  
 bonyte, bonytee (sb.), bounty, goodness : Rom. xi. 22.  
 bowe (2 sg. imper.), turn, bow, bend : Rom. xi. 10. bowedyn (3 pl. pret.), Rom. iii. 12. bowyd (p.p.), Rom. xi. 4.  
 boystous (adj.), clumsy, untaught, boisterous : I. Cor. vi. 4. buysous, I. Tim. iii. 6.  
 braunchide (3 sg. pret.), budded : Heb. ix. 4.  
 brenne (inf.), burn : I. Cor. vii. 9. brenden (3 pl. pret.), Rom. i. 27.  
 brent (p.p.), I. Cor. iii. 15.  
 brest (2 sg. imper.), burst : Gal. iv. 27.  
 bryddes (sb. pl.), birds : I. Cor. xv. 39.  
 bur (sb.), violence, impetus : Heb. xi. 34.

*buriownyng* (pres. part.), budding : Heb. xii. 15.  
*buxum* (adj.), obedient : Gal. v. 7.  
*bydon* (prep.), translation of Lat. *iuxta* : Heb. xi. 13 (perhaps from O.E. *bi þām*, preserving a weakened form of the article).  
*bye ageyn* (inf.), redeem : Gal. iv. 5.  
*byeng* (sb.), existence (Lat. *speciem*) : II. Cor. v. 7.  
*bygge* (inf.), build : Rom. xv. 20.  
*byhetande* (pres. part.), professing : I. Tim. ii. 10.  
*byhetere* (sb.), promiser : Heb. vii. 22.  
*byyng* (sb.), buying : Eph. i. 14.

## C

*caluere* (sb. gen. pl.), calves : Heb. ix. 12, 19.  
*careynys* (sb. pl.), bodies, corpses : Heb. iii. 17.  
*caytife* (adj. and sb.), captive : Rom. vii. 23. *caytyf*, Eph. iv. 8.  
*caytyfnesse* (sb.), captivity : II. Cor. xi. 27. (Cp. *cheatyfnesse*.)  
*chariows* (adj.), burdensome : II. Cor. xii. 14.  
*chaundelabrys* (sb. pl.), candlesticks : Heb. ix. 2.  
*chere* (sb.), face : II. Cor. iii. 7.  
*cheatyfnesse* (sb.), captivity : Eph. iv. 8. (Cp. *caytyfnesse*.)  
*chilheda* (sb.), childhood : II. Tim. iii. 15.  
*chymbande* (pres. part.), tinkling : I. Cor. xiii. 1.  
*chualrye* (sb.), warfare : II. Cor. x. 4.  
*circuncyded* (p.p.), circumcised : I. Cor. vii. 18.  
*clar(e)e*, *claryle* (sb.), brightness : I. Cor. xv. 41.  
*claryfyed* (p.p.), made glorious : II. Thess. i. 12.  
*cloþ* (sb.), clothing : I. Cor. ix. 16.  
*clyppande* (pres. part.), embracing : Tit. i. 9.  
*coaccyoun* (sb.), compulsion : II. Cor. i. 24.  
*colacyoun* (sb.), contribution : Rom. xv. 26.

*comessacyouns* (sb. pl.), revellings : Rom. xiii. 13.  
*commlyton* (sb.), fellow-soldiers : Philem. 2.  
*comunycacyoun* (sb.), communion : II. Cor. xiii. 13.  
*comyne* (3 sg. pres. subj.), communicate, share : Gal. vi. 6. *comune*, I. Tim. v. 22. *comynde* (p.p.), Heb. ii. 14.  
*comyne* (adj.), common : Rom. xiv. 14.  
*comynyng* (sb.), communion : Heb. xiii. 16.  
*concorporelys* (sb. pl.), members of the same body : Eph. iii. 6.  
*confourme* (adj.), conformed : Rom. viii. 29.  
*confusyd* (p.p.), ashamed : II. Cor. vii. 14.  
*coniunctions* (sb. pl.), joints : Col. ii. 19.  
*companterners* (sb. pl.), partakers : Eph. iii. 6.  
*conpownyde* (p.p.), formed : Rom. ix. 20.  
*conseruaunt* (sb.), fellow-worker : Col. i. 7.  
*constytute* (part. adj.), placed : I. Tim. ii. 2.  
*conuetude* (sb.), custom : Rom. vi. 6.  
*contrayen* (3 pl. pres.), are contrary : Gal. v. 17.  
*conuersate* (adj.), conversant : Eph. ii. 3.  
*conuykt* (p.p.), convinced : I. Cor. xiv. 24.  
*correpcyoun* (sb.), rebuke : Tit. iii. 10.  
*cotylyan* (adj.), daily : II. Cor. xi. 28.  
*coueytise* (sb.), covetousness : Rom. i. 29. *coueytyse*, Eph. iv. 19.  
*couinable* (adj.), suitable, fitting : I. Cor. xvi. 12.  
*counreseyng* (sb.), contradicting : II. Cor. x. 5.  
*creature* (sb.), creation : Rom. i. 20.  
*crymmatours* (sb. pl.), false accusers : II. Tim. iii. 3.  
*culpe* (sb.), guilt, sin : Heb. viii. 7.

*cumlyngys* (sb. pl.), foreigners : Eph. ii. 19.  
*curacyoun* (sb.), healing : I. Cor. xii. 30.  
*currour bifore* (sb.), forerunner : Heb. vi. 20.  
*curously* (adv.), inquisitively : II. Thess. iii. 11.  
*circumcysye* (part. adj.), circumcised : I. Cor. vii. 18.  
*cytha* (adj. and sb.), Scythian (Lat. *Scitha*) : Col. iii. 11.

## D

*dalt* (p.p.), shared, given : I. Cor. xiii. 3; Heb. ii. 14.  
*debatyde* (3 sg. pret.), destroyed : Gal. i. 23.  
*debonere* (adj.), gentle, meek : I. Tim. iii. 3.  
*debonerte* (sb.), meekness : Col. iii. 12. *debonertee*, Phil. iv. 5.  
*decrease* (sb. pl.), decrees : Eph. ii. 15.  
*dede* (sb.), function : Rom. xii. 4.  
*defamyd* (p.p.), spread abroad (Lat. *diffamatus*) : I. Thess. i. 8.  
*defayle* (2 pl. pres. subj.), fail : Eph. iii. 13.  
*defenderys* (sb. pl.), guardians : Gal. iv. 2.  
*defende* (inf.), forbid : I. Cor. xiv. 39.  
*defoulyn* (3 pl. pres.), defile : I. Cor. vi. 18. *defuylid* (p.p.), Tit. i. 15.  
*dele* (sb.), part, share : II. Cor. ii. 5.  
*demere* (sb.), judge : Heb. xii. 23.  
*departe* (inf.), separate : Rom. viii. 35, 39. *departid* (p.p.), Rom. i. 1.  
*depose* (sb.), charge, thing entrusted : II. Tim. i. 14.  
*derwor]est* (adj.), most beloved : Rom. xii. 19.  
*descryues* (3 sg. pres.), distinguishes : Rom. xiv. 23. *descryues*, I. Cor. iv. 7.  
*despenderys* (sb. pl.), stewards : I. Cor. iv. 1. (Cp. *dispensor.*)  
*despousyd* (p.p.), espoused : II. Cor. xi. 2.  
*despyt* (sb.), scorn : Rom. ix. 21.  
*despytis* (pl.), mockings : Heb. xi. 36.

*deuysed* (p.p.), divided (Lat. *divisus*) : I. Cor. vii. 33.  
*dey3yng* (sb.), dying : Heb. vii. 28.  
*deyne* (3 sg. subj. pres.), dignify : II. Thess. i. 11.  
*discessyoun* (sb.), dissension : II. Thess. ii. 7.  
*discriuere* (sb.), discerner : Heb. iv. 12.  
*dispensor* (sb.), treasurer, steward : Rom. xvi. 23. *dispensarys* (pl.), I. Cor. iv. 2. *dyspensere* (sg.), I. Cor. iv. 3. (Cp. *despenderys.*)  
*disuse* (1 sg. pres. subj.), use wrongfully : I. Cor. ix. 18.  
*docible* (adj.), apt to teach : II. Tim. ii. 24.  
*doctours* (sb. pl.), teachers : I. Cor. iii. 21.  
*doddyd* (p.p.), shorn : I. Cor. xi. 6.  
*dole* (sb.), share : I. Cor. x. 17, 30.  
*dou aboute* (1 pl. pres.), put on (clothes) : I. Cor. xii. 23.  
*dresse* (3 sg. pres. subj.), direct : I. Thess. iii. 11.  
*drunkelew* (sb.), drunkard : I. Cor. v. 11.  
*durn* (inf.), dare : Phil. i. 14.  
*dyffydence* (sb.), distrust : Eph. ii. 2.  
*dyghte* (2 sg. imper.), prepare : Philem. 22.  
*dysseyuynygys* (sb. pl.), deceptions : II. Cor. xi. 3.  
*dyuersys* (3 sg. pres.), differs : Gal. iv. 1.  
*dyuysyd* (p.p.), appointed, assigned : I. Cor. iii. 5.

## E

*Ebrue* (sg.), *Ebrues* (pl.), Hebrew(s), Phil. iii. 5; *Ebruys*, II. Cor. xi. 22.  
*edderys* (sb. pl.), adders : Rom. i. 23. (Cp. *nedders.*)  
*edyfyed* (p.p.), built : I. Cor. iii. 14.  
*eeldys* (3 sg. pres.), grows old : Heb. viii. 13.  
*egeste* (sb.), indigence : II. Cor. viii. 13.  
*ekyng* (sb.), increase : Eph. iv. 16.  
*enys* (sb. pl.), grandchildren (Lat. *nepotes*) : I. Tim. v. 4.

enemytese (sb. pl.), enmities : Eph. ii. 14.

eneruyd (p.p.), enervated : I. Cor. vi. 9.

enhaunsyd (p.p.), exalted : II. Cor. xi. 7.

enhauntyd (p.p.), exercised : Heb. v. 14.

enowrnryd (p.p.), adorned : I. Tim. iii. 2.

enstore (inf.), store up : Eph. i. 10.

entente (sb.), heed : I. Cor. vii. 5.

entre (sb.), entry : I. Thess. i. 9; ii. 1.

erye (inf.), plough : I. Cor. ix. 10.

euyn (adj.), fellow : Phil. iv. 3.

euynhede (sb.), equality : II. Cor. viii. 14.

ewangelysen (inf.), ewangelisen, preach : Rom. x. 15.

exacerbacyoun (sb.), provocation : Heb. iii. 8.

excercitacyoun (sb.), exercise : I. Tim. iv. 8.

excytande (pres. part.), exhorting : II. Cor. v. 20.

excytede (3 sg. pret.), raised up : Rom. ix. 17. *excide*, Rom. x. 9.

expert (p.p.), tried : Heb. xi. 36.

experiment (sb.), test, proof : II. Cor. ii. 9.

expoliacyoun (sb.), putting off : Col. ii. 11.

eyghtende (num. adj.), eighth : Phil. iii. 5.

eyr (sb.), air : I. Thess. iv. 17.

eyr (sb.), heir : Gal. iv. 1.

eyþer in oþer (pron.), one in another (Lat. *invicem*) : Rom. xiv. 19.

eyþer oþer (pron.), one another : I. Cor. vii. 5. *eþper ooþer*, Tit. iii. 3. *eyþer ooþer*, Heb. x. 24.

F

face (sb.), presence : II. Cor. x. 1.

facultees (sb. pl.), means : I. Cor. xiii. 3. *facultese*, II. Cor. viii. 3.

fadernesse (sb.), paternity : Eph. iii. 15.

fallas (sb.), deceitfulness : Heb. iii. 13.

fall (3 pl. pres. subj.), befall, con-

cern : II. Cor. vii. 11. *fallys* (3 sg. pres.), I. Cor. ix. 16.

fallyd (p.p.), come to nothing : Rom. ix. 6.

fuylede (3 sg. pret.), was lacking : Rom. vi. 20.

fuyrhed (sb.), beauty : I. Cor. i. 17.

felawly (of) (adj.), associated with : Heb. x. 33.

femel (adj.), female : Col. iii. 11.

fer (prep.), for : Eph. ii. 13, 17.

ferdnesse (sb.), fear : I. Cor. xvi. 10.

feren (inf.), make afraid : II. Cor. x. 9.

feyengys (sb. pl.), filth (Lat. *purgamenta*) : I. Cor. iv. 13.

ficchyd (p.p.), pitched : Heb. viii. 2.

firstchedis (sb. pl.), firstfruits : II. Thess. ii. 13.

flechchyng (pres. part.), yielding, weak : Rom. iv. 19. *flicchande*, Eph. iv. 14.

folk (sb.), Gentiles : Rom. i. 13, etc.

foltid (p.p. as adj.), foolish : II. Tim. ii. 23. *folyd*, I. Cor. i. 27.

foltynesse (sb.), foolishness : II. Cor. xi. 17.

foltysch (adj.), foolish : I. Cor. i. 25.

foly (adj.), foolish : I. Cor. iii. 19.

folynesse (sb.), foolishness : I. Cor. i. 21.

fordoande (pres. part.), destroying : II. Cor. x. 4.

fore (temp. adv.), before : Rom. xiv. 15.

forgifande (pres. part.), foregoing : Eph. vi. 9.

forleft (p.p.), abandoned : II. Cor. iv. 9.

forme (sb.), example : II. Thess. iii. 9. *fourme*, Rom. v. 14.

forthenke (inf.), repent, regret : II. Cor. vii. 8.

forþeward (adv.), forward : II. Cor. xiii. 11. *forþewardys*, Phil. iv. 8.

fourmyng (sb.), creation : I. Cor. viii. 1.

foylede (p.p. pl.), defiled : Heb. ix. 13. *fuylyd*, Tit. i. 15. *fyllyd*, I. Tim. i. 9.

frequence (sb.), a large number : Heb. xii. 22.

*frohepen* (adv.), from hence : II. Cor. xiii. 11. *fro hethyn*, I. Thess. iv. 1. *fyrede* (p.p. pl.), fiery : Eph. vi. 16.

## G (3)

• *gate* (sb.), way, entrance : Rom. i. 10, etc. *ȝate* (sb.), gate : Heb. xiii. 12. *gayte* (sb. pl.), goats : Heb. ix. 12. *gayt*, Heb. ix. 13. 19. *gaytis*, Heb. xi. 37. *geyte*, Heb. x. 4. *gentlyly* (adv.), like a Gentile : Gal. ii. 14. *ȝerde* (sb.), rod, sceptre : I. Cor. iv. 21; Heb. i. 8. *ȝerne* (adj., adv.), frequent(ly) : II. Cor. viii. 22; I. Tim. v. 23. *ȝet* (p.p.), poured : Tit. iii. 6. *ȝhe* (adv.), yea, even : II. Cor. viii. 18, etc. *ȝe*, I. Cor. ii. 10. *glade* (2 pl. imperat.), rejoice : Rom. xv. 11. *gladid* (p.p.), Rom. xv. 24. *ȝok* (sb.), yoke : II. Cor. vi. 14. *gostly* (adj.), spiritual : Rom. xv. 13. *goistly*, Gal. vi. 1. *graffyde* (p.p.), grafted : Rom. xi. 24. *grete* (inf.), weep : Rom. xii. 15. *Grewis* (sb. pl.), Greeks : Rom. i. 14. *ground* (sb.), foundation : Rom. xv. 20. *grucche* (inf.), complain : I. Cor. x. 10. *gruccched* (p.p.), I. Cor. x. 10. *gyne* (inf.), begin : Heb. viii. 8.

## H

*haberiown* (sb.), habergeon : Eph. vi. 14. *habitacle* (sb.), habitation : Eph. ii. 22. *halewys* (sb. pl.), saints : I. Cor. iv. 9. *half* (sb.), side : Rom. viii. 34. *handely* (adv.), with hands : Heb. ix. 24. *heffere* (sb.), heifer : Heb. ix. 13. *hele* (sb.), salvation : Rom. i. 16. etc. *heeple*, II. Tim. iii. 15. *helyd* (p.p.), healed : Heb. xii. 13.

*helyd* (p.p.), hidden : Rom. xvi. 25. *helye* (sb.), Elias : Rom. xi. 2. *heneforþeward*, heneforward : Eph. vi. 10. *herendys* (sb. pl.), errands : II. Tim. ii. 4. *heþenly* (adv.), in a heathen manner : I. Cor. xii. 2. *heþpen* (adv.), henee : Rom. x. 6. *heþin*, Gal. vi. 17. *heþen*, Phil. iv. 8. *heue* (vp) (3 sg. pres. subj.), exalt : II. Cor. xii. 7. *heynsom* (adj.), troublesome : Gal. vi. 17. *heynesse* (sb.), height : II. Cor. iv. 7. *heynes*, I. Tim. ii. 2. *heygnesse*, Rom. xi. 33. *heghnesse*, I. Cor. ii. 1. *hidous* (adj.), terrible : Heb. x. 31. *holding* (up) (sb.), forbearance : Rom. iii. 25. *holetis* (sb. pl.), huts, tents : Heb. xi. 9. *holocaustomys* (sb. pl.), sacrifices : Heb. x. 6, 8. *homlyest* (adj.), those of the household (Lat. *domesticos*) : Gal. vi. 10. *hoost* (sb.), saerifice, offering : Eph. v. 2. *hoostis* (pl.), Heb. ix. 23. *hostis*, Heb. vii. 27. *hore* (sb.), whore : I. Cor. vi. 15, 16. *hoore*, Heb. xi. 31. *hospitalle* (adj.), hospitable : I. Tim. iii. 2. *hospital*, Tit. i. 8. *hospihaliitee* (sb.), hospitality : Rom. xii. 13. *hostage* (sb.), lodging, entertainment : I. Tim. v. 10; Philem. 22. *hostager* (sb.), host (Lat. *hospes*) : Rom. xvi. 23. *hostagers* (sb. pl.), strangers : Eph. ii. 12. *hucche* (sb.), vessel, pot : Heb. ix. 4. *hyld* (p.p.), covered, protected : Rom. iv. 7.

## I (J)

*Iewly* (adv.), like a Jew : Gal. ii. 14. *illustacion* (sb.), manifestation : II. Thess. ii. 8.

*incallys* (3 sg. pres.), invokes : Rom. x. 13.

*inchoacyoun* (sb.), beginning : Heb. vi. 1.

*indesynently* (adv.), continually : Heb. x. 1.

*inhoneste* (adj.), dishonourable : I. Cor. xii. 23.

*inopye* (sb.), poverty : II. Cor. viii. 9.

*insett* (p.p.), imposed : Heb. ix. 10.

*instande* (2 sg. imper.), continue : I. Tim. iv. 16; (2 pl. imper.) Col. iv. 2.

*instandis* (3 sg. pres.), is present : II. Thess. ii. 3.

*instandyng* (pres. part. as adj.), present : I. Cor. vii. 26.

*instaunce* (sb.), things present : Rom. viii. 38; business : II. Cor. xi. 28; perseverance : Eph. vi. 18.

*inuestigable* (adj.), unsearchable : Rom. xi. 33.

*inwit* (sb.), conscience : I. Cor. x. 13.

*jointure* (sb.), joint : Eph. iv. 16.

*iunctures* (sb. pl.), Heb. iv. 12.

*ioye ageyn* (inf.), boast : Rom. xi. 18.

*Ieurye* (sb.), Jewry, the Jewish religion : Gal. i. 14.

*Iwe* (sb.), Jew : Col. iii. 11.

## K

*kennande* (pres. part.), instructing : Tit. ii. 12.

*keuners* (sb. pl.), teachers : Heb. xii. 9.

*knowleche* (to) (inf.), acknowledge : Rom. xiv. 11.

*knygthode* (3 sg. pres. subj.), fight : I. Tim. i. 18. *knighthodyde* (3 sg. pret.), I. Cor. ix. 7.

*kok* (sb.), scarlet (Lat. *coccinea*) : Heb. ix. 19.

*kosse* (sb.), kiss : Rom. xvi. 16.

*kunning* (sb.), knowledge : Rom. x. 2.

*kynde* (adj.), thankful (Lat. *grati*) : Col. iii. 15.

## L

*laghful* (adj.), lawful : I. Cor. vii. 2. (Cp. *leefful*.)

*Laodicie* (sb. pl.), Laodiceans : Col. ii. 1.

*last* (conj.), lest : Rom. xi. 21.

*leefful* (adj.), lawful : I. Cor. viii. 1. *leefful*, I. Cor. vi. 12. (Cp. *laghful*.)

*leefyng* (sb.), faith : Rom. iv. 24.

*lefe* (inf.), believe in : Rom. x. 14.

*leuylde* (3 sg. pret.), Gal. iii. 6.

*leefyd* (3 pl. pret.), Rom. x. 14.

*leeuyd* (p.p.), Rom. ix. 33.

*leste* (2 pl. imper.), lift : Heb. xii. 12.

*legucyoun* (sb.), embassy : II. Cor. v. 20. *legacion*, Eph. vi. 20.

*legalys* (sb. pl.), ordinances : Col. ii. 20.

*lele* (adj.), faithful, Christian : I. Cor. vii. 14. *leale*, I. Tim. vi. 2.

*lene* (inf.), lend, supply, pay : II. Cor. ix. 10. *lenyn* (2 pl. pres.), Rom. xiii. 6.

*lepe* (sb.), basket : II. Cor. xi. 33.

*lest* (superl. adj.), least : Eph. iii. 8.

*lesyng* (sb.), lying : Rom. i. 25.

*lette* (inf.), binder : I. Cor. xvi. 9. *lettyde* (3 sg. pret.), Gal. v. 7.

*letted* (p.p.), Rom. i. 13. *lett*, Rom. xv. 22.

*letyn* (p.p.), let (down) : II. Cor. xi. 33.

*lenest* (superl. adj.), dearest : Eph. vi. 21.

*leueyne* (sb.), leaven : Gal. v. 9.

*lofyng* (sb.), praise : Eph. i. 6.

*longanymyte* (sb.), long-suffering : II. Cor. vi. 6.

*lordschype* (inf.), rule : Rom. vi. 9.

*lordschipe*, Rom. vi. 14, xiv. 9.

*louys* (sb. pl.), loaves : Heb. ix. 2.

*lyf* (adj.), alive : Eph. vi. 3.

*lyfplode* (sb.), livelihood : II. Cor. vi. 4.

*lyght* (adv.), lightly : II. Cor. iv. 17.

*lyghthede* (sb.), levity : II. Cor. i. 17.

*lyghtschype* (sb.), ease : I. Cor. vii. 35.

*lytyng* (sb.), diminution : Rom. xi. 12.

*lytylwhat* (pron.), somewhat, a little:

II. Cor. xi. 1. *litilwhat*, II. Cor. xi. 16.

## M

*macedonyse* (sb. pl.), Macedonians : Rom. xv. 26.  
*manas* (sb.), menace : Eph. vi. 9.  
*manslauȝtys* (sb. pl.), murders : Rom. i. 29. *manslaghtys*, Gal. v. 21.  
*margarytis* (sb. pl.), pearls : I. Tim. ii. 9.  
*marye* (sb.), marrow : Heb. iv. 12.  
*maumetys* (sb. pl.), idols : I. Cor. viii. 13. *maumetis*, I. Cor. xii. 2. *maumetus*, I. Thess. i. 9.  
*meke* (3 sg. pres. subj.), humble : II. Cor. xii. 21. *mekande* (pres. part.), II. Cor. xi. 7.  
*mene* (adj.), middle : Eph. ii. 14.  
*mene* (sb.), mediator : Gal. iii. 20.  
*menygd* (p.p.), mingled : I. Cor. v. 9, 11. *meengyd*, Heb. iv. 2.  
*mercyn* (pres. part.), showing mercy : Rom. ix. 15.  
*merknesse* (sb.), darkness : Eph. iv. 18.  
*meyne* (sb.), household : Col. iv. 15.  
*moeble* (adj.), movable : Heb. xii. 27.  
*moeyd* (p.p.), moved : II. Thess. ii. 2.  
*molles* (sb. pl.), effeminate persons : I. Cor. vi. 9.  
*monestyn* (3 pl. pres.), admonish : I. Thess. v. 12.  
*mown* (3 pl. pres.), can : Heb. ix. 9; Heb. x. 11.  
*moystys* (3 sg. pres.), moistens, waters : I. Cor. iii. 7. *moystide* (3 sg. pret.), I. Cor. iii. 6.  
*mysbeleue* (sb.), unbelief : Col. iii. 6. *mysbeleeue*, Eph. v. 6. *mysbileue*, Rom. xi. 20.  
*mystrestande* (pres. part.), unbelieving : Eph. ii. 2.

## N

*nat* (adv.), not : II. Tim. iv. 8. (Cp. *ne*, *nouȝt*).  
*ne . . . not* (double neg. adv.), not : Rom. viii. 32. (Cp. *nat*, *nouȝt*).  
*nedande* (pres. part.), lacking : Heb. xi. 37.

*nedders* (sb. pl.), adders : I. Cor. x. 9. *nedderys*, Rom. iii. 13. (Cp. *edderys*.)  
*negh* (adj.), near : Rom. x. 8. *neegh*, Heb. viii. 13. *neygh*, Eph. ii. 17.  
*negher* (comp.), Rom. xiii. 11.  
*neer*, Heb. vi. 9. *neest* (superl.), next, almost, Heb. vi. 8.  
*neghe* (inf.), approach : Rom. xiii. 12. *neiȝande* (pres. part.), Heb. x. 25. *neghed* (p.p.), Heb. xii. 18.  
*neomenye* (sb.), new moon : Col. ii. 16.  
*neþeless* (adv.), nevertheless : Eph. v. 33. *neþeles*, I. Cor. vi. 12.  
*neþelesse*, I. Cor. viii. 6. *neþeles*, I. Cor. ix. 2.  
*neuer þe latere* (adv.), nevertheless : I. Cor. i. 28.  
*noldist* (2 sg. pres. neg.), thou wouldest not : Heb. x. 5, 8.  
*norsche* (3 sg. pres. subj.), nourish : I. Cor. xi. 14. *nurschis* (3 sg. pres. ind.), Eph. v. 29. *nurschid* (p.p.), I. Tim. iv. 6.  
*noþer . . . noþer* (conj.), neither . . . nor : I. Cor. vii. 19. *noþer . . . nor*, Rom. viii. 38. *noþþer . . . nor*, II. Thess. ii. 2. *noiþer . . . nor*, I. Tim. i. 7. *noyþer . . . nor*, Gal. v. 6. *neyþer . . . ne*, I. Cor. xi. 11.  
*nouȝt* (adv.), not : I. Cor. vi. 9. (Cp. *nat*, *ne*.)  
*noyed* (p.p.), wronged : Philem. 18.  
*noyouse* (adj.), harmful : I. Tim. vi. 9.  
*nys* (3 sg. pres. neg.), is not : Col. iii. 11.

## O

*obeische* (inf.), obey : Rom. i. 5. *obesche*, Rom. vi. 12.  
*oblyschid* (p.p.), subject to : Heb. ii. 15.  
*obsecracyouns* (sb. pl.), supplications : I. Tim. ii. 1.  
*offendycule* (sb.), cause of offence : Rom. xiv. 13.  
*one* (adj.), alone : Rom. xi. 3.  
*oostys* (sb. pl.), sacraments : I. Cor. x. 18.

opyn (adj.), evident : Rom. xiv. 15.  
 opyneschewyng (sb.), revelation : II. Cor. iv. 2.  
 opytulacyouns (sb. pl.), aids, helps : I. Cor. xii. 28.  
 ordeynere (sb.), ruler : I. Tim. iii. 4.  
 os (conj.), as : I. Cor. x. 15.  
 osyere (sb.), osier : Rom. xi. 17.  
 oseere, Rom. xi. 24. (Lat. *oleaster*).  
 oþer (conj.), or : Rom. ix. 21.  
 oþper (pron.), another : Rom. xv. 14. ooþere (pl.), others : Tit. ii. 3.  
 oþper . . . or (conj.), either . . . or : I. Cor. viii. 5. oyþer . . . or,  
 I. Cor. xiv. 6. oiþer . . . or, II. Thess. ii. 15. (Cp. noþer . . .  
 noþer.)  
 oþþer oþer (pron.), one another : Rom. xiv. 13. oþþer ooþer, I.  
 Thess. iv. 9. oiþer ooþer, I.  
 Thess. v. 11. oyþer ooþer, I.  
 Thess. iv. 18.  
 o twynne (adv.), asunder, apart : Gal. v. 15. (Cp. *atwynne*.)  
 ouerall (adv.), everywhere : I. Cor. iv. 17.  
 ouerborn (p.p.), translated : Col. i. 13.  
 ouergo (1 pl. pres. subj.), surpass : Rom. iii. 9.  
 ouergrowys (3 sg. pres.), increases exceedingly : II. Thess. i. 3.  
 ouergyuen (p.p.), given up, spent : II. Cor. xii. 15.  
 ouerordyne (3 sg. pres. subj.), add to : Gal. iii. 15.  
 ouerthwert (adj.), perverse, quarrelsome : II. Tim. iii. 4.  
 ouerthwerty (adv.), perversely, forwardly : I. Cor. xiii. 4.  
 out-takyn (prep.), except : I. Cor. vi. 18.  
 owes (3 sg. pres.), ought : I. Cor. xi. 10. owyn (3 pl. pres.), Rom. xv. 1. owyde (3 sg. pret.), Heb. ii. 17.

P

parceuerys (sb. pl.), partakers, sharers : Rom. xv. 27. parcerers, I. Cor. x. 18. parsoners, Heb. iii. 1. percecerys (pl.), Eph. v. 7.  
 parte (1 pres. subj.), impart, share : Rom. i. 11.  
 partie (sb.), part : Rom. xi. 25. (As plur. Rom. x. 18.)  
 partie, of (adv.), partly, imperfectly : II. Cor. i. 14.  
 pask (sb.), passover : I. Cor. v. 7.  
 pedagoge (sb.), schoolmaster : Gal. iii. 25.  
 perysche (inf.), perish : Rom. ii. 12.  
 persche, I. Cor. viii. 11.  
 perse (inf.), pierce : II. Cor. iii. 14.  
 perveyande (pres. part.), providing : Rom. xii. 19. (Cp. *purveyen*.)  
 pesande (pres. part.), reconciling : Col. i. 20.  
 peyne (sb.), punishment : Rom. i. 18.  
 Philipensys (sb. pl.), Philippians : Phil. iv. 15.  
 pistelle (sb.), epistle : Rom. xvi. 22.  
 pistyl, II. Cor. iii. 2. pistalys (pl.), I. Cor. xvi. 3. pistolys (pl.), II. Cor. iii. 1. pistle, I. Cor. v. 9. pistyl, II. Cor. iii. 3.  
 pleynt (sb.), cause of complaint (Lat. *querela*) : I. Thess. iii. 13. playnt, Phil. ii. 15.  
 postulacyouns (sb. pl.), intercessions : I. Tim. ii. 1.  
 potestate (sb.), power, authority : Rom. xiii. 2.  
 pounce (sb.), Pontius : I. Tim. vi. 13.  
 poynlys (sb. pl.), marks : Gal. vi. 17.  
 prente (sb.), print : Heb. i. 3.  
 prepucye (sb.), uncircumcision : Rom. ii. 25, etc.  
 pressure (sb.), affliction : II. Cor. i. 4.  
 preuost (sb.), provost, governor : II. Cor. xi. 32. (Cp. *prouostys*.)  
 princypate (sb.), principality : I. Cor. xv. 24. principatus (pl.), Rom. viii. 38.  
 primytyuys (sb. pl.), the firstborn : Heb. xi. 28.  
 priue (adj.), secret : Rom. ii. 29. prue, Rom. xi. 25.  
 priued (p.p.), deprived : I. Tim. vi. 5.

*priuyle* (sb.), mystery, secret : Rom. xvi. 25. *pruytee*, Rom. xi. 25.  
*profhable* (adj.), worthy of approval: II. Tim. ii. 15.  
*pronuyssyoun* (sb.), promise : Eph. ii. 12. *promyssions* (pl.), Gal. iii. 16.  
*propicyatorye* (sb.), mercy-seat. (Lat. *propitiatorium*) : Heb. ix. 5.  
*prouostys* (sb. pl.), provosts, governors : Heb. xiii. 7. (Cp. *preuost.*)  
*punissyon* (sb.), punishment : Rom. xi. 27.  
*punschid* (p.p.), punished : I. Thess. ii. 2.

*purueyen* (1 pl. pres.), provide : II. Cor. viii. 21. (Cp. *perueyande.*)  
*put ageyn* (p.p.), cast off, repelled : Rom. xi. 1.  
*put to* (p.p.), imputed : Rom. iv. 4.  
*pyleer* (sb.), pillar : I. Tim. iii. 15.  
*pylerys* (pl.), Gal. ii. 9.

## Q

*quenys* (sb. gen. pl.), old women's : I. Tim. iv. 7.  
*queynte* (adj.), wise : Rom. xii. 16.  
*queyntyse* (sb.), prudence : I. Cor. i. 19.  
*quykne* (inf.), quicken : Gal. iii. 21.  
*quykynde* (3 sg. pret.), Rom. vii. 9. *quykyned* (p.p.), Eph. ii. 5.

## R

*raueyn* (sb.), robbery : Heb. x. 34.  
*raueynour* (sb.), robber : I. Cor. v. 11. *raueynores* (pl.), I. Cor. v. 10.  
*recuse* (2 pl. pres. subj.), refuse : Heb. xii. 25.  
*redye* (inf.), make ready, direct (translation of Lat. *commonefaciat*) : I. Cor. iv. 17.  
*refete* (2 sg. imper.), refresh: Philem. 20.  
*refreyne* (inf.), restrain : Heb. ix. 10.  
*releff* (sb.), remnant : Rom. ix. 27.  
*remordyd* (p.p.), made remorseful : I. Cor. iv. 4.  
*remuyd* (p.p.), removed : II. Cor. v. 8.  
*reprobacyoun* (sb.), disannulling : Heb. vii. 18.

*repromyssyoun* (sb.), promise : Heb. xi. 9.  
*repugnande* (pres. part.), striving against : Heb. xii. 4. *repungnyng*, Rom. vii. 23.

*resoun* (sb.), account : Rom. xiv. 12.  
*revoke* (inf.), bring back : Rom. x. 7.

*rewmus* (sb. plur.), kingdoms, realms : Heb. xi. 33.

*riȝthalf* (sb.), right side : Heb. x. 12.

*riȝtretande* (pres. part.), handling aright : II. Tim. ii. 15.

## S

*sadde* (adj.), solid : Heb. v. 12.  
*safer* (inf. ger.), savour, consider : I. Cor. x. 13. *sauere* (inf.), Rom. xv. 5. *sauowre*, Rom. xi. 20. *sauoure*, Rom. xii. 3.  
*sawyd* (p.p.), sown : Heb. xi. 37.  
*scarsly* (adv.), sparingly. *skarsly*, II. Cor. ix. 6.

*schame* (1 sg. pres.), am ashamed : Rom. i. 16.

*schameful* (adj.), modest : I. Tim. iii. 2.

*schap* (sb.), creation : Heb. ix. 11.  
*schapen* (p.p.), created : Eph. iii. 9. *schapyd*, Eph. ii. 10. *schop* (3 sg. pret.), Col. iii. 10. *schapide*, Heb. xi. 7.

*schelde* (3 sg. pres. subj.), forbid : Rom. iii. 4. *shille*, Rom. iii. 6. *scylde*, Rom. vi. 2. *schylde*, I. Cor. vi. 15.

*schende* (inf.), shame : I. Cor. i. 27. *schent* (p.p.), Rom. x. 11.

*schrewde* (adj.), crooked, vicious : Phil. ii. 15.

*seculer* (adj.), eternal : II. Tim. i. 9. *seculers* (adj. pl.), worldly : Tit. ii. 12.

*seculerys* (sb. pl.), laymen : Rom. xiii. 1.

*seeke* (adj.), sick : Rom. xv. 7. *syk*, Rom. v. 6. *sik*, I. Cor. viii. 7. *syke*, Rom. xiv. 1.

*sengyl* (adj.), each, single : Rom. xii. 5. *sengule*, Heb. x. 3. *syn-gyl*, Heb. iii. 13.

serud (p.p.), seared : I. Tim. iv. 2.  
 siþ (sb.), time : II. Cor. i. 23. *syþis*  
     (pl.), Heb. i. 1.  
 sijen (conj.), since : Rom. ii. 14.  
     *syjen*, I. Cor. viii. 7.  
 slaȝte (sb.), slaughter : Heb. vii. 1.  
     *slawȝte*, Heb. xi. 37.  
 slears (sb. pl.), slayers : I. Tim.  
     i. 9.  
 sleke (inf.), quench : Eph. vi. 16.  
     slekke (2 pl. imper.), I. Thess. v.  
     19. *slekkyd* (p.p.), Heb. xi. 34.  
 sleyghte (sb.), cunning : Eph. iv. 14.  
 slyden (p.p.), slipped : Gal. vi. 1.  
 soiþ (adj.), true : Tit. i. 13.  
 soget (sb.), subject : Rom. iii. 19.  
     *suget*, Rom. viii. 7. *subiect*, Rom.  
     viii. 20.  
 somet (sb.), top : Heb. xi. 21.  
 somyng (sb.), ? meeting, assembly  
     (? O.E. *sommung*; ? O.F. *somme*):  
     Heb. xi. 35.  
 soþnesse (sb.), truth : Rom. i. 18.  
     *sooþnes*, II. Thess. ii. 12.  
 sown (sb.), sound : Rom. x. 18.  
     *soun*, Heb. xii. 19.  
 speden (3 pl. pres.), are expedient :  
     I. Cor. vi. 12.  
 speedful (adj.), efficacious : Heb. iv.  
     12.  
 speryd (p.p.), shut in : Gal. iii. 23.  
 spryngus (3 sg. pres.), sprinkles :  
     Heb. ix. 19. *spryngede* (3 sg.  
     pret.), Heb. ix. 21. *sprengd* (p.p.),  
     Heb. x. 22. *prungyn* (p.p.), Heb.  
     ix. 13.  
 spye (sb.), kind, form (Lat. *specie*) :  
     I. Thess. v. 22; II. Tim. iii. 5.  
 staat (sb.), status, position : Heb.  
     ix. 8.  
 stable (1 sg. pres.), establish : Gal.  
     ii. 18. *stablyn* (1 pl. pres.), Rom.  
     iii. 31. *stablyd* (p.p.). Rom. iv.  
     17. *stabled*, Rom. v. 19. *stablid*,  
     Heb. ii. 7. *stablide*, Heb. vii. 28.  
 stalworþe (adj.), powerful : II. Cor.  
     x. 10.  
 stande tylle (2 pl. pres. subj.). assist :  
     Rom. xvi. 2.  
 sternes (sb. pl.), stars : Rom. iv. 18.  
     *sternys*, Heb. xi. 12.  
 steye (inf.), climb : Rom. x. 6.  
     *styede* (3 sg. pret.), Eph. iv. 10.  
 stondande into (pres. part.), continu-  
     ing in : Rom. xii. 12.  
 stonene (adj.), made of stone : II.  
     Cor. iii. 3, 7.  
 strenkthyd (p.p.), strengthened :  
     Eph. iii. 16.  
 streynes (3 sg. pres.), constrains :  
     II. Cor. v. 14.  
 strift (sb.), strife : I. Cor. ix. 25.  
     *stryft*, Eph. vi. 12.  
 sturble (3 pl. pres.), disturb : Gal.  
     v. 12.  
 sturbys (3 sg. pres.), disturbs : Gal.  
     v. 10.  
 styryd (p.p.), moved away from,  
     absent from, (Lat. *peregrinamur*) :  
     II. Cor. v. 6.  
 suffrende (pres. part.), long-suffer-  
     ing : I. Thess. v. 14.  
 sumdeel (adv.), partly : Eph. ii. 9.  
     *sumdele*, II. Cor. ix. 3.  
 superedyfue (3 sg. pres. subj.), build  
     above : I. Cor. iii. 12.  
 superflue (adj.), superfluous : II.  
     Cor. ix. 1.  
 surabundauntli (adv.), superabun-  
     dantly : Eph. iii. 20.  
 sustyneuce (sb.), patience, endur-  
     ance : I Thess. i. 3.  
 susurracyouns (sb. pl.), whisperings :  
     II. Cor. xii. 20.  
 susurrus (sb.), whispering : Rom.  
     i. 29.  
 suye (inf.), follow : Rom. xi. 14.  
 sue (2 pl. imper.), I. Cor. xiv. 1.  
     *suwe* (1 pl. pres.), Heb. iv. 16.  
     *suee* (2 sg. imper.), I. Tim. vi. 11.  
 sware (sb.), oath : Gal. iii. 17.  
 swyþe (adv.), quickly, quite : Rom.  
     xvi. 20.  
 sygnacle (sb.), seal : Rom. iv. 11.  
 syker (adj.), sure, secure : Rom. iv.  
     16. *sykyr*, Heb. vi. 19.  
 sylueryn (adj.), made of silver : II.  
     Tim. ii. 20.

## T

takyns (sb. pl.), tokens : Rom. xv.  
     19.  
 tane (p.p.), taken : Rom. i. 5, etc.  
     *tan*, I. Cor. iv. 7, etc.  
 temporeles (sb. pl.), worldly posses-  
     sions : II. Cor. vi. 10.

*temprande* (pres. part.), obeying (Lat. *obtemperantibus*) : Heb. v. 9.  
*tent* (sb.), attention, heed : I. Cor. xv. 36.  
*Tesalonycens* (sb. pl.), Thessalonians : II. Thess. i. 1.  
*panne* (adv.), then : I. Cor. iv. 5.  
*þedyr* (adv.), thither : Rom. xv. 24.  
*thees* (sb. pl.), thighs, loins : Heb. vii. 10. *thyes*, Eph. vi. 14.  
*þemaine* (art. + sb.), the household : Rom. xvi. 5.  
*þen* (conj.), than : I. Cor. xiv. 19.  
*þenne* (adv.), thence : Rom. xv. 24.  
*therfe* (adj.), unleavened : I. Cor. v. 7.  
*therfnesse* (sb.), unleavened bread : I. Cor. v. 8.  
*thewys* (sb. pl.), virtues : I. Cor. xiv. 26.  
*þof* (conj.), though : Rom. iii. 3, etc.  
*tholyn* (1 pl. pres.), suffer : I. Cor. iv. 12.  
*tilid* (p.p.), cultivated, tilled : Heb. vi. 7.  
*tokned* (p.p.), signified : Rom. iv. 11. *tokynd*, Gal. iv. 24.  
*toordys* (sb. pl.), dung : Phil. iii. 8.  
*treene* (adj.), wooden : II. Tim. ii. 20.  
*tretable* (adj.), that can be touched : Heb. xii. 18.  
*tribu* (sb.), tribe : Heb. vii. 13, 14.  
*two bytande* (pres. part. as adj.), two-edged : Heb. iv. 12.  
*tylman* (sb.), husbandman : II. Tim. ii. 6.  
*tyþid* (p.p.), tithed : Heb. vii. 9.

## U (V)

*vaneschid* (p.p.), become vain : Rom. i. 21.  
*vche* (pron.), each : Rom. xii. 3.  
*vengable* (adj.), avenging : Rom. xiii. 4. *veniable*, I. Thess. iv. 6.  
*verre* (adj.), true : Rom. ii. 29. *verrey*, Rom. iii. 4. *verray*, I. Tim. vi. 19.  
*vilenye* (sb.), dishonour : II. Tim. ii. 20.  
*vmbreyd* (sb.), reproach : Heb. xi. 26. *umbreydes* (pl.), Rom. xv. 3.

*uncerteyn, in* (adv.), uncertainly : I. Cor. ix. 26.  
*vnconuenable* (adj.), unsuitable, absurd : I. Tim. iv. 7. *uncouenable*, II. Thess. iii. 2.  
*vndefoulyd* (p.p.), undefined : Eph. i. 4.  
*vnderberande* (pres. part.), supporting : Col. iii. 13.  
*vndyrfangys* (3 sg. pres.), undertakes : I. Cor. xi. 21.  
*vnderfolewyn* (3 pl. pres.), follow after : I. Tim. v. 24.  
*vndermynstracion* (sb.), that which is supplied : Eph. iv. 16.  
*vndyrbере* (2 pl. pres. subj.), suffer, forbear : Heb. xiii. 22.  
*vndyrdoule* (p.p.), digged down : Rom. xi. 3.  
*vndyrentredyn* (3 pl. pret.), came in : Gal. ii. 4.  
*vndyrloute* (2 pl. imper.), submit : Heb. xiii. 17.  
*vnfyllyd* (p.p.), undefined : II. Cor. vii. 11.  
*vnkunningyng* (sb.), ignorance : II. Cor. xi. 1.  
*vnleale* (adj.), unfaithful, heathen : I. Cor. vii. 12. *vnlele*, I. Cor. vii. 14.  
*vnmoebilite* (sb.), immobility : Heb. vi. 17.  
*vnmoeble* (adj.), immovable : Heb. vi. 18. *vnumeblee*, Heb. xii. 28. *vnumoble*, Col. i. 23. *vnmeuable*, I. Cor. xv. 58.  
*vnneþe* (adv.), scarcely : Rom. v. 7.  
*vnordeyne* (adj.), inordinate : Rom. i. 31.  
*vnworschipe* (sb.), dishonour : II. Tim. ii. 16.  
*vnwyssse* (adj.), unwise : Rom. x. 19.  
*voyde, in* (adv.), in vain (Lat. *in vacum*) : Phil. ii. 16.  
*voydande* (pres. part.), doing away, abolishing : Eph. ii. 15. *voydyd* (p.p.), Rom. iii. 3. *voydede* (1 sg. pret.), avoided : I. Cor. xiii. 11.  
*vpbere* (2 pl. pres. subj.), bear with : II. Cor. xi. 1.  
*vp sodoun* (adv.), upside down : Tit. i. 11, iii. 11.

*vynolent* (adj.), given to wine : I. Tim. iii. 3.

## W

*waast* (sb.), wilderness : II. Cor. xi. 26.

*wakynge* (sb. pl.), vigils : II. Cor. vi. 5.

*wanhope* (sb.), despair : Rom. iv. 20. *wantyn* (3 pl. pres.), are lacking : II. Cor. ix. 12.

*waries* (2 pl. imper.), curse : Rom. xii. 14. *waryed* (p.p.), I. Cor. iv. 12. *waryyd*, Gal. iii. 10.

*warly* (adv.), warily : II. Cor. vii. 11.

*warne* (inf.), announce : Heb. ii. 12.

*waryenge* (sb.), cursing : Rom. iii. 14. *waryyng*, Gal. iii. 10.

*waryere* (sb.), curser, reviler : I. Cor. v. 11.

*wed* (sb.), pledge : II. Cor. i. 22.

*wem* (sb.), stain, blot : I. Tim. vi. 14. *werre* (comp. adj.), worse : I. Tim. v. 8.

*wheþen*, *wheþyn* (adv.), whence : I. Cor. vii. 16.

*wheþer* (interrog. particle), Rom. iv. 10, etc.

*whilke* (pron.), which : Rom. ii. 6. *whilk*, Rom. vii. 5. *wilk*, Rom. v. 5; *whylke*, I. Cor. viii. 1. *wylke*, I. Cor. xv. 2. *whiche*, Rom. ii. 8. *whycbe*, Rom. iv. 11.

*whos* (pron.), whose : Heb. vii. 6. *whois*, Heb. xii. 26. *woise*, Rom. xiv. 8.

*wilfulhede* (sb.), fury (Lat. *animositasem*) : Heb. xi. 27.

*willende* (pres. part.), desirous, willing : I. Cor. x. 6. *wilande*, Heb. vi. 17.

*wilne* (inf.), desire : II. Cor. viii. 10.

*wylnyng* (pres. part.), Rom. ix. 22.

*wilned* (p.p.), I. Cor. x. 6.

*withholde* (1<sup>st</sup> pl. pres.), hold : Heb. iii. 6. *withholdyn*, Heb. iii. 14.

*withinne to gydere* (adv.), mutually, reciprocally : Eph. iv. 32; v. 21, etc.

*wlatist* (2 sg. pres.), loathest, hatest : Rom. ii. 22.

*woode* (adj.), mad : I. Cor. xiv. 23.

*word* (sb.), world : I. Cor. ii. 6.

*wordly* (adj.), worldly : I. Cor. vi. 4.

*worschipps* (sb. pl.), worshippers : Heb. x. 2.

*worte* (sb.), root : Rom. xiv. 2.

*wrongwys* (adj.), wicked : I. Tim. i. 13. *wrangwyse*, Rom. i. 30.

*wryghtes* (sb. pl.), builders : I. Cor. iii. 10.

*wryþen* (p.p.), plaited : I. Tim. ii. 9.

*wyll* (adj.), willing : II. Cor. viii. 3. *wynlewe* (adj.), given to wine : Tit. i. 7.

## Y

*yckyng* (sb.), itching : II. Tim. iv. 3.

*ydelle* (adj. as sb.), idle(ness) : II. Cor. viii. 13. *ydel*, I. Tim. v. 13.

*ylke* (pron.), each : Rom. ii. 3, etc.

*ylkeone* (pron.), each one : I. Cor. iii. 8. *ylkone*, I. Cor. iii. 5.

*ylleryke* (sb.), Illyricum : Rom. xv. 19.

*ymplyes* (3 sg. pres.), entangles : II. Tim. ii. 4.

*ympnys* (sb. pl.), hymns : Eph. v. 19.

*yronya* (sb.), irony : I. Cor. iv. 8.

*ysope* (sb.), hyssop : Heb. ix. 19.

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